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AUTHOR Bjerstedt, Ake
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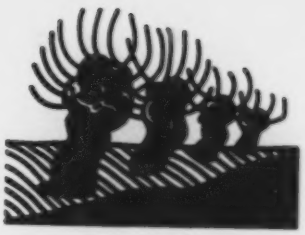
ABSTRACT

The project group "Preparedness for Peace" at the Malmo School of Education in Sweden studies various prerequisites for peace education in school and various possibilities of carrying out peace-related activities at different school levels. A broad goal is to increase knowledge of possible ways of helping children and young people to deal constructively with the issues of peace and war. As a part of that work, viewpoints are collected via interviews with people who have worked with peace education issues theoretically and practically. In this report, answers related to the "then and now" aspect of peace-related education in schools are dealt with. On the one hand, were there some aspects in the interviewees' old schools that might be considered attempts at peace education? On the other hand, do they believe that schools in their own country, as they know them today, contribute to peace education? Answers to these questions from 50 experts representing 22 countries are documented and discussed. Mapping of ideas and generation of ideas are solicited. Even though such viewpoints are obviously different from fact collecting surveys, the interviewers considered memories and judgments from an expert group to be of some interest per se and thought that such reported impressions could also contribute to understanding of how peace education is conceptualized by these experts. Part 1 of this report presents an attempt to summarize some major aspects of the two themes, while parts 2 and 3 give a more detailed documentation of the interview answers. More information about the 50 experts is available in a separate report. (DK)



Department of Educational and Psychological Research

School of Education Malmö • Lund University
Box 23501, S-200 45 Malmö, Sweden

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Peace-Related Education in Schools – Then and Now

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PEACE-RELATED EDUCATION IN SCHOOLS – THEN AND NOW

Fifty Experts Look Back on Their Own School and Evaluate the Present Situation in Their Country

Åke Bjerstedt

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The project group "Preparedness for Peace" at the Malmö School of Education in Sweden studies various prerequisites for peace education. As part of that work, viewpoints are collected via interviews with people who have worked with peace education issues theoretically and/or practically. In this report answers related to the "then and now" aspect of peace-related education in schools are dealt with. On the one hand, were there some aspects in the interviewees' old schools that might be considered attempts at peace education? On the other hand, do they believe that schools in their own country, as they know them today, contribute to peace education? Answers to these questions from fifty experts representing twenty-two countries are documented and discussed.

Keywords: Global approach, interviews, non-violence, peace education, school development.

Part I:
Introduction and Some General Observations

1.

The project group "Preparedness for Peace" at the Malmö School of Education in Sweden studies various prerequisites for peace education efforts in school and various possibilities of carrying out peace-related activities at different school levels. A broad goal is to increase our knowledge of possible ways of helping children and young people to deal constructively with the issues of peace and war.

As one of several parts of that project work, viewpoints are collected via interviews with people who have worked with peace education or related problem areas theoretically and/or practically. Mapping of ideas and generation of ideas are solicited: What suggestions and recommendations can people with special experiences and insights in the field give us about peace-promoting activities via schools? To what extent can we find a degree of consensus in this respect?

However, it seemed to be of interest also to touch upon how our interviewees regarded the occurrence of peace-related education then and now: then – via memory glimpses from the interviewees' old school; and now – in the form of judgements of the situation in today's schools in the interviewees' own country. Even though such viewpoints are obviously quite different from "fact-collecting surveys", we considered memories and judgements from an expert group to be of some interest per se and we thought that such reported impressions could also contribute to our understanding of how peace education is conceptualized by these experts.

Questions 3 and 4 in our interviews touched upon this area and had the following formulations: (3) "If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at 'peace education'?" – (4) "Do you believe that schools in your country, as you know them today, contribute to 'peace education'?"

In this report, answers from fifty experts representing twenty-two countries are documented and discussed. Part I presents an attempt to summarize some major aspects of the two themes, while Parts II and III give a more detailed documentation of the interview answers. – More information about the fifty experts is available in a separate report (Bjerstedt, 1993a).

2.

The "old school": Special situations and individual teachers. Since we deal with a group sharing special interests, a category of persons who have involved themselves in various ways of working for peace, it would be conceivable that our group of interviewees have had an especially favored school situation in their own old school; in other words, that this group to a greater extent than other groups have had a situation in their own old school where peace-related activities played a role. Since we do not have any possibility of comparing our group to other groups, we cannot draw any definite conclusions in this respect. However, it is easy to observe that fairly few people in the group describe an old school with peace-related activities, and that they – when occasionally doing so – emphasize that this situation was privileged and unusual. Most of our interviewees say instead – with greater or smaller variations – that their old school did *not* offer any peace education as they now conceptualize this. In fact, several of them describe aspects of the education in their old school that could be seen as the opposite of peace education, as "anti-peace education".

A clear example of a positive experience labelled as an "exception" is presented by Birgit Brock-Utne:

"Yes, but I probably had a rather unique situation in that respect. ... during my last three years in school I was in an internationally-oriented experimental course connected to a UNESCO experiment. Even in elementary school I had a woman teacher who was ahead of her times in many regards. She used group work and newspaper texts, and we had many discussions about foreign policy questions even in the 6th grade. She herself received harsh criticism from the other teachers, who thought that such matters had nothing to do with school. But it was very interesting and absorbing, and I remember that I came to her defense."

The importance of an individual teacher is also mentioned in a few other cases; such a person may have a lasting influence:

"When I think back on my own school days, there wasn't anything which I would specifically call peace education. However, there were some influences that were pretty important, that came to me through the study of American literature. There was a movement here in the U.S. called 'The Transcendental School' in the 1850s located mostly in Boston, Massachusetts. One of the leaders in that movement was Henry David Thoreau, who wrote a famous pamphlet about civil disobedience. Another was the poet Walt Whitman who is an American poet who speaks out very strongly against injustice. I had a teacher in high school who liked that

movement and taught those topics with a great deal of energy and enthusiasm, and it was infectious. I caught it, and to this day I am very inspired by Henry David Thoreau. He has been an important influence in my life. Aside from that, I really have not had any academic training in peace education." (Ian M. Harris.)

3.

The "old school": Nationalistic and ethnocentric perspectives. In many other cases, our interviewees emphasized that the old school, as they had experienced it as children and young people, represented and promoted conceptions and values quite contrary to those of peace education. Among other things, the nationalistic and ethnocentric perspectives of the old school are often mentioned.

Robert Muller, with long experience of work within the United Nations, was quite forceful in his formulations about his school experiences from both France and Germany:

"The whole French school system was aimed at showing how France was great in the world, how it conquered colonies, how it vanquished enemies. Then the Germans came and said that everything the French told us was wrong: the Germans were greatest and the French were decadent. This was my education...

I do not recall having ever had a single course or having ever heard anything about the importance of peace on this planet. It was France, France, France, and Germany, Germany, Germany über alles to an unbelievably sophisticated degree. These two countries had mobilized every reason and instrument at their disposal to show their absolute superiority and priority to us children. The German Nazis were the worse: they didn't leave room for discussion at all. The whole education was focused on becoming a member of the master race and helping the Führer in leading Germany to total victory."

Although not formulated in equally extreme forms, the pictures of the "old school" contain similar ethnocentric perspectives and values in several other countries. Sometimes our interviewees talk about the nationalistic character of the school's influence where one's own country is emphasized out of proportion. In other cases, onesidedness in the attention to and evaluation of various cultural groups is focused upon. In these cases we are rather far from the global perspectives and the multicultural tolerance that are favored within peace education efforts. Some quotations illustrate these observations:

"I lived in a factory town, and I learned that the teachers treated me very differently from the Hungarian and Italian children of the factory workers. My teachers kept talking about how superior Scandinavians were, which made me very angry; they didn't say that Hungarians and Italians were inferior, but that was a clear implication. So I saw first hand, without being able to name it as a child, what I now understand to be racism. It was a special ethnocentric bias, a pro-Nordic bias which was I think very damaging." (Elise Boulding, USA.)

"There was a lot of jingoism in our education, a lot of nationalism and patriotism – with some respect for human rights. There was some very fierce Zionism. So there were things that would be against peace education." (Haim Gordon, Israel.)

"... there was a nationalistic streak in my old school, as well as a Eurocentric one, some kind of a missionary attitude, an ideology that we would go out into the world at large and teach them about our culture." (Magnus Haavelsrud, Norway.)

"There was in our country – and there still is today – quite a lot of pride in the empire. I am quite amused to note that when I hear 'Rule Britannia', there is still a feeling of pride that goes through me. It was indoctrinated into me and my schoolmates that we were the most important people in the world, and that people were fortunate to belong to our empire. My schooling period was from 1922 and onwards." (Mildred Masheder, England.)

"My school was characterized more by ethnocentric approaches – our nation was the best, and military security was in focus." (Gerald F. Mische, USA.)

"... we were confronted with quite a lot of black-and-white attitudes, for instance, in subjects like religion and history. In this way, we were subjected to an education that tended to foster attitudes quite contrary to those favored in peace education." (Riitta Wahlström, Finland.)

4.

The "old school": The treatment of war. In the memory glimpses from the old school, the way of treating war often differed considerably from what is recommended within modern peace education. Wars were a considerable part of history teaching, but the causes and consequences of wars were treated superficially or not at all; and the wars were often seen as something unavoidable. Not infrequently war behavior was dealt with as heroic; and it happened that enemy images were more or less directly taught in

school. Some examples follow:

"My own schooldays (primary and secondary level) were dominated by the end of World War II and the period of the origin of the East-West conflict and the rise of the Cold War. When I think back, there was not anything which I would specifically call peace education. On the contrary, because I grew up in a sphere of admiration for military power, by which we were liberated from German domination, and which, at the end of the forties, was seen as necessary to prevent a new domination (the Soviet/communist threat). I grew up in a time in which peace through strength, a strong military power, was a matter of course, and in which the Cold War/nuclear deterrence policy was not yet questioned." (Henk B. Gerritsma, The Netherlands.)

"Not at all, the exact opposite. Australia has a very strong militaristic tradition, being a former British colony. In my own primary school days, we were forced to march around the playground in military fashion, and I always got into trouble because I could never keep in step; so perhaps my interest in the alternative forms of education dates from my primary days. I was greatly heartened at a young age to read Thoreau's statement: If a man does not keep pace with his companions, perhaps he is listening to a beat of a different drummer. My own primary education was marked by being taught by people who had fought in World War I and were very proud of that and brought it up in school a lot." (Max Lawson, Australia.)

"No, I don't think so. On the contrary, I was 'brought up for war', as Eva Moberg likes to put it. There was a lot about Charles XII and Gustavus II Adolphus. I cannot remember any orientation towards peace. The history instruction we got was pathetic." (Stig Lindholm, Sweden.)

"History was taught to us as an endless string of wars, conquests, and national glories. ... War was being glorified as the highest value of life and peace not at all." (Robert Muller, now Costa Rica; speaking about his childhood in France and Germany.)

"I spent my first years at school at a very old-fashioned school... The most prominent characteristic of our history instruction, as I remember it, was teaching us not to like Danes. That was clearly a non-peaceful element..." (Eva Nordland, Norway.)

"On the contrary. I was educated during the war, and then every unit was related to war education. It was only after Japan was defeated that the teachers changed their attitude 180 degrees and started talking about democracy, peace, freedom..." (Mitsuo Okamoto, Japan.)

"... the way we were taught about other nations and our own history was

certainly not in line with peace education. We were taught that our own national values and systems were the most desirable and when national values were at stake they had to be protected. We learned that we had received our liberties through armed conflicts, and this was in the last resort the only way to defend them. There was no questioning of war as an institution. Wars seemed to be inevitable." (Betty Reardon, USA.)

5.

The "old school": Authoritarian structure and everyday violence. Peace education can deal with war and peace in the international society, but it can also try to promote a peaceful and democratic everyday environment. When thinking about this second type of ambitions, our interviewees often found severe imperfections in the old school. This old school was authoritarian rather than democratic, and violence (both direct and indirect) played a role both inside and outside the classroom. Sometimes, a contradiction between content and method was mentioned: it happened that soft and kind relations were preached as an ideal, whereas the teaching relations and teaching methods were clearly authoritarian. Some quotations follow as further illustrations:

"No, I think it was intensely violent at least on one level. It was a private girls' school dominated by rules and structures. Obedience and conformity were major virtues, with a combination of concern to make us 'young ladies' and a fostering of school spirit that had elements of militarism. And over all that a middle-of-the-road Christianity." (Robin Burns, Australia.)

"Private sectarian schools offered religious education which was intended not only to catechize or evangelize but also to provide moral education for the school children. There were also other activities called 'character education' in the lower levels and 'ethics' in the tertiary. All these were intended to make the school youth peaceful and peace loving. But because the teaching was dogmatic and non-participative, the methods were rather unpeaceful, quite contrary to the pedagogy for peace education." (Virginia Floresca-Cawagas, The Philippines.)

"I do not think that my school taught me peace, but war. A specialist of information theory used to divide questions into legitimate questions and illegitimate questions. A legitimate question is one where we do not know the answer, and an illegitimate question is one where we already know the answer. He said: The legitimate question makes people creative, innovative and critical. On the other hand, illegitimate questions tend to make people passive and non-critical. Our schools overuse illegitimate questions, and

that was certainly true for my own old school." (Alberto L'Abate, Italy.)

"Even the difficulties between children were resolved by discipline. Force was the main instrument: if you do not do that, you will be punished. There was also a dichotomy between the classroom, in which the teachers gave all this attention to intelligence and hard work, and the courtyard, where the bullies were the masters through their physical strength. Intelligence in the classroom, and physical force in the courtyard and outside the school were the dominant rules. Peace, love, the heart and spirituality were absent from my education." (Robert Muller, speaking about France and Germany.)

"In my early schooling in Malaysia there was not very much about the formal education system that I would see as promoting peace education. My assessment of it now is that much of it was structurally not peaceful. It was part of the British colonial and post-independence education, highly competitive and very examination-dominated. At that time I excelled in the science subjects. But now I would consider much of that curriculum, the content and the pedagogy, as quite unpeaceful." (Toh Swee-Hin, speaking about Malaysia.)

"No, it was a constant structure of violence, sometimes physical violence. It taught me what was lacking, but it was very negative learning." (Nigel Young, speaking about England.)

6.

The "old school": An attempt at a summary. One should naturally be careful not to make far-reaching generalizations from a limited number of individual memory glimpses. Also, there was a certain variation in the answers, a fact that should be kept in mind. Nevertheless, it seems appropriate to say that peace education – in the sense that we now attach to this term – was normally absent from the old school of our interviewees (a school that most often was attended in the period from the 30s to the 60s). It was not only so that the *term peace education* had not come into more general use. It was also the fact that the kind of conceptions, values and classroom behavior that were promoted by the old school were often quite different from those that people in modern peace education wish to develop. Nationalistic and ethnocentric perspectives, black-white thinking, glorification of war and authoritarian teaching methods were natural ingredients in a good number of the memory glimpses from the interviewees' old schools.

7.

Today's school: Is peace education only a "program idea" or is it also to some extent a reality? If it is quite clear from the analysis above that the old school very rarely lived up to the program that persons involved in peace education today would like to promote: What is the situation in today's schools? Is the distance between the ideals of today's peace educators and the reality in today's schools perhaps as big as between the these ideals of today and the realities in the old school? Obviously, it is very difficult to answer such questions with any degree of precision and certainty. Our interviewees – who in many cases are researchers and are well aware of the difficulties of generalization – often express themselves quite carefully. Nevertheless, it should be of interest to listen to the opinions of these experts. With their marked interest in this problem area, they are better equipped than many others to give information about the situation, and in some cases they can also refer to special studies. It may be of interest here to give some quotations, separated with respect to the country dealt with; and I limit my illustrations here to countries where the present interview collection contains at least two persons from the same country.

Australia

"Formally, peace education has got into some schools in some places. It is difficult to generalize because Australia has six states, and each state has its own system. ... some states, most notably Victoria, South Australia and Western Australia in the 1980s, officially supported peace education in the state school systems. Victoria funded a resource centre with one secondary and one primary teacher to work with all the schools in the state. South and Western Australia funded limited curriculum projects, as did New South Wales (NSW) until there was a change to a conservative state government which prevented the finalisation of the project. Voluntary groups continue to develop materials for schools. There was also a significant curriculum project in the 1980s between the national Curriculum Development Centre, the Victorian Catholic Education Office, and the NSW state Department of Education. National and state teacher unions also promoted peace education in the 1980s and provided materials and in-service activities. And of course there has been individual teacher effort.

Overall, however, if the school culture and environment as well as the curriculum is taken into account, one could probably say that only the Friends (Quaker) School in Tasmania is really a 'peace school'. Some schools, for example under the Catholic 'Justice and Peace' umbrella, have

recognised the need to plan all their activities through such principles and have achieved a great deal in context and content. If one asked, however, what percentage of Australian school children have been reached by peace education in the last two decades, one would have to say, only a tiny percent has." (Robin Burns.)

"I do think in infant and primary schools there is a considerable stress on cooperation, games and activities that foster peace, on breaking down racial prejudices and stereotypes. Many Australian teachers at this level are symphatetic to peace education. One out of four people in Australia was born overseas, so teachers whether they like it or not have to deal with many of the issues and practices with which we would associate peace education. At the higher levels of education the issue would be more polarized, depending on the social, political, educational beliefs of the high school teachers." (Max Lawson.)

Canada

"In Canada, of course, there are ten different educational systems, which makes it difficult to give a simple answer. However, there has been a national survey (by Wytze Brouwer, a colleague of mine at the University of Alberta) on what is going on in Canada in peace education. The best overall contributions seem to have been done in Quebec in the French language. They've had support from the Ministry of Education and from the teachers union. They have developed some quite nice materials on peace education and human rights.

There are individual school boards who have done work on peace education – primarily in disarmament education. The Toronto Board of Education had quite an active group a few years ago called 'Thinking and Deciding in the Nuclear Age'. Another school district which has done a lot of work in disarmament education is Waterloo in Ontario.

In British Columbia, there are several school boards who have done quite a bit of work in this area. The British Columbia Teachers Federation union has developed a system of Peace Education Associates, who do workshops with teachers. – In Manitoba, they have written quite a nice curriculum guide on peace education, but the government has changed there now (from socialist to conservative), which means that the curriculum guide may not be followed up to the same extent in practice.

In my own province of Alberta, there are several quite active 'Educators for Social Responsibility' groups. We have no support, I can say, from the Department of Education, but the Alberta Teachers Association has a large

global education project. – At our university, we've done some work with teacher education in peace education. ... We also have our summer institutes for teachers, called The International Institute for Peace Education. ... There may be a few other places in Canada where there are teacher education efforts on peace education." (Terry Carson.)

"I think first in terms of *'North'* countries, such as Australia and Canada, which in this respect are fairly similar. I think that especially in the eighties, there has been some progress made in this field through infusing the curriculum with a holistic concept of peace and peace pedagogy. We see more dialogue between teacher and learner and more emphasis on discussions related to militarization, human rights, justice and related topics. This is not true for most schools, but for some schools and some teachers. Certainly, it is very rare to find a school that is practising every aspect of these principles.

There is a political context to this, namely that we are now moving into times characterized by more conservative tendencies. This is true of both Australia and Canada. With more emphasis upon competition and a narrow technocratic set of criteria about 'knowledge', teaching and learning about social awareness according to peace or global education will not be considered quite as relevant. This makes it harder for peace education to progress than it was able in the eighties." (Toh Swee-Hin.)

The Netherlands

"I am convinced that schools have good opportunity to contribute to some form of peace education, and that many schools do so.

This conviction is based on developments during the last twenty years. ... *One reason* is the changing political climate. ... *Another major reason* is that peace education has been stimulated by the development of teaching materials and curricula concerning international conflicts and problems. ... Schools have the opportunity to contribute to peace education, and many schools have done so and are still doing it. On the one hand, many schools have participated intensively in different development projects ever since the beginning of the seventies, and have used the teaching materials of these projects. On the other hand, many teachers and schools use, or are willing to use the teaching materials which have been developed." (Henk B. Gerritsma.)

"I think many schools do. I think we have a long tradition of educational reform in Dutch schools which has left its traces. ... I know that many teachers have strived to integrate topics that we can call peace education

into social training and social studies. ... I know that many teachers have developed their own peace projects." (Lennart Vriens.)

Norway

"... there is a relatively large number of teachers who are ... involved in this area, who participate in discussions and help to develop material ... the area is so active that it has attracted the interest of publishers. There is great interest, among the teachers, that peace education questions be taken up during in-service courses for teachers. ... So, in short, a good deal of interest in the area has developed during the past several years, even though this interest probably still characterizes only a limited part of the teacher corps." (Birgit Brock-Utne.)

"I do think there's less nationalism today, and that there are more opportunities to show solidarity with people outside your own country. ... So I do believe that the school of today, as I know it, can contribute to a feeling of solidarity with totally different groups than I could ever meet. But at the same time there are forces at school that work in the opposite direction, for example problems of racism and mobbing. ... If you look at textbooks, however, the content has improved enormously. They contain more material about conflict. Society is viewed as a process..." (Magnus Haavelsrud.)

United Kingdom

"When we looked at the sample of local education authorities, we found, I think, well over 60 % that said that either peace education or the topics covered by peace education were included in their schools, and our subsequent follow-up work in talking to teachers in different schools, showed, I think, that this is a fairly accurate figure. So I think that peace education *is* now alive in British schools anyway.

Its content varies from place to place. Obviously in Northern Ireland, for example, it tends to be more an emphasis upon the local conflict in Northern Ireland. In other parts of the country it might concentrate on some local community issues; it doesn't always concentrate on nuclear weapons, for example, or the relationships between states; it may look at conflict resolution related to a dispute between two sections of the community. Then it overlaps I think with multicultural education. But I think that it is fair to say that it has become now established in many British schools. ... The government's public position is that they are very hostile to the notion of peace studies. It has been criticized in the House of Commons

on a number of occasions by conservative MPs." (Paul Smoker.)

"It is a difficult question because the range of schools in the country is enormous. There is a lot of freedom within the schools to run themselves and structure themselves as they want. Some of the private schools, like Summerhill, are extremely progressive in terms of discipline and decision structure. Harrow – which is one of the top five public schools backbone of conservatism in Britain – has *very* progressive sixth-form programs on peace issues, particularly nuclear issues, and yet, its whole structure is very unpeaceful in a way: very hierarchical, competitive, and elite-focused.

... there has *not* been any direct, central statement on peace education. The nearest they have got is a recommendation on how to handle controversial issues. Within some local educational authorities there are some very strong statements on peace education, however.

There has been much opposition against peace education from representatives of the present government; 'indoctrination' has been the key word. ...

The problem has been that since there has been no central support or central policy, it might be only the dedicated individual teachers who are doing it. Peace education often involves questioning authority, questioning available information, thinking about alternatives. Very often if you question, and if everybody starts to come out with different answers, then you start giving a shift to status quo, and I think that's the fear of some politicians, which in a way is very anti-democratic because the status quo needs to shift within a democracy.

There was a period of intense criticism of peace education, mainly centered around individual cases of biased teaching. Now the campaign against peace education is being conducted at a much more subtle level. For example, the centralization of the in-service training budget makes it very difficult now to put on in-service courses unless there is central approval of them." (Richard Yarwood.)

United States

"It's very difficult to generalize about schools in the United States due to the decentralized system. Peace education isn't something you would find everywhere, but you would find it in individual schools or school districts.

Our schools are structured more or less in the same way as they were a hundred years ago, and this structure isn't particularly conducive to cooperation or education for peace. It would be more correct to say that we have built-in structural violence. There is a strong movement now, however, to change the structure of schools ...

Global education is now talked about quite a bit in the United States and isn't considered particularly controversial. Global perspectives are included, and the focus is upon learning to understand foreign cultures. But there is little attention to development education, to the third-world issues and the more difficult problems of a new economic world order. ...

Some states have such recommendations /that peace education should be dealt with in schools/: Lousiana, Wisconsin, California. You will also find such recommendations in some cities or other areas: the city of Baltimore, Maryland; Cambridge and Brookline, Massachusetts; and Dade county, Florida.

However, ESR /Educators for Social Responsibility/ as an organization doesn't seek to have this kind of education mandated through official texts, because in our educational system such topdown mandates aren't very effective." (Susan Alexander.)

"Schools in our country are definitely making progress in terms of working towards peace education. In fact, the Milwaukee school district was one of the first districts in the nation to endorse a resolution supporting peace education at all levels of the schools. ... Some people put pressure on the Board of the public schools, and the Board ... assigned a citizen's task force to develop guidelines for a curriculum. ... Out of those guidelines curriculum developers ... developed a curriculum ... Those materials were presented to the teachers in Milwaukee in 1985, and it's hard for me to say how well they have been followed up. I would say that at best one out of every 30 teachers is doing something in peace education. ... It's been more a question of an individual teacher who is interested in these topics now has the sanction and the approval of the Board to pursue this on his or her own." (Ian M. Harris.)

"More knowledge of the world is being transmitted through global education and more about consequences of war, particularly nuclear war, is discussed. A number of individual peace educators do a fine job, but by and large most schools do not contribute very much to this area." (Betty Reardon.)

The picture that emerges from these quotations and the more detailed texts in Part III shows some degree of consistency that is also in fair agreement with other types of information that our project has collected (cf. Bjerstedt, 1988, 1993b). We can see real progress during recent years compared with the situation in the old school (in the countries dealt with in the quotations presented above.) A good number of teachers have personally involved

themselves in peace education. Official texts recommending and discussing peace education in the school are more common now and are often experienced as an important, legitimizing support. At the same time, we can also observe resistance and uncertainty. So far it is only a limited group of teachers and schools that have made more substantial contributions in this area.

We asked the question above: Is peace education only a "program idea" or is it also to some extent a reality? The answer seems to be: Hitherto, it is more program than reality. But the very fact that schools and school authorities have started to formulate programs for this area is in itself a step forward (a few decades ago, you could find almost no such texts). The programs have, in addition, led to increased activities. We have made some progress, but there is still very much to be done. People who want to make efforts to make peace education a more widely distributed reality in the schools of our world certainly do not lack work to do.

Part II:
My Own School Days

ÅB: If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at "peace education"?

Susan Alexander (Cambridge, Massachusetts)

No. I went to school during World War II. It was an academic training with little attention to the affective aspects of education and no training in cooperative behavior. The closest we came to the area of peace education or education for social responsibility was in civics education. But on the whole, my answer must be "no".

Robert Aspeslagh (Amsterdam, The Netherlands)

No, when I think about my own school days, never. I never discovered that. I had personal contact with some teachers whom I really loved, because of what they were like as persons, and in that case I would say OK. But when you talk about my schooling in general I would say No. On the contrary: It was real pain, education.

Anima Bose (New Delhi, India)

It is a very good question. I have tried to go back on my own school days, but no, I cannot think of anything that was close to peace education. In the mornings, at our school, we used to have a prayer. We sang some songs, and the principal gave us a brief address on values, health and social responsibility. Incidentally, the principal happened to be my mother, Mrs. N. Bhattacharji, Jagat Taran Girls' High School, in Allahabad, India, which later became a degree College. But peace was not an emphasis. Competition was emphasized: you must win, you must do well in life, you must come first in class and so on.

Elise Boulding (Boulder, Colorado, USA)

Because I was born in Norway and we spoke only Norwegian at home, I was very conscious that I was living in two totally different worlds. In school I learned that America was a great country, and at home I learned that it had a lot of faults. My parents were very critical – saw America as very materialistic and so on. As a consequence, what I learned was not what I was being taught; what I learned was that I had to make my own judgements, my own evaluations. Neither my parents were right, nor was the school right. I had to make my own way. I think it can be a very creative experience to live with a culture conflict like that.

I lived in a factory town, and I learned that the teachers treated me very differently from the Hungarian and Italian children of the factory workers. My teachers kept talking about how superior Scandinavians were, which made me very angry; they didn't say that Hungarians and Italians were inferior, but that was a clear implication. So I saw first hand, without being able to name it as a child, what I now understand to be racism. It was a special ethnocentric bias, a pro-Nordic bias which was I think very damaging.

I was only three when we came over from Norway, so my entire formal education took place in the U.S. However, we never spoke English at home. I grew up in two different worlds: all of our family friends were other Scandinavians, but all my school life and my own neighbourhood life was with Americans.

Birgit Brock-Utne (Oslo, Norway)

Yes, but I probably had a rather unique situation in that respect. As I mentioned earlier, during my last three years in school I was in an internationally-oriented experimental course connected to a UNESCO experiment. Even in elementary school I had a woman teacher who was ahead of her times in many regards. She used group work and newspaper texts, and we had many discussions about foreign policy questions even in the 6th grade. She herself received harsh criticism from the other teachers, who thought that such matters had nothing to do with school. But it was very interesting and absorbing, and I remember that I came to her defense.

Robin Burns (Heidelberg, Victoria, Australia)

No, I think it was intensely violent at least at one level. It was a private girls' school dominated by rules and structures. Obedience and conformity were major virtues, with a combination of concern to make us 'young ladies' and a fostering of school spirit that had elements of militarism. And over all that a middle-of-the-road Christianity.
ÅB: You went to school in Australia?
RB: Yes.

James Calleja (Valletta, Malta)

In my own school days, nothing was heard about peace education. Some form of concept related to peace education may have been at the back of some teachers' mind. But definitely, there was no mentioning of peace education or anything which has to do with peace education. In fact, the schooling was very much competitive, so the values of peace could not really be said to be present.

Terry Carson (Edmonton, Alberta, Canada)

Not very much. We learned a lot about wars. I was very interested in the military history, so I didn't mind that at all. When I was in my last year of high school the Cuban missile crisis occurred. I recall my biology teacher speaking emotionally to us about the crisis. But she was the only one.

James Collinge (Wellington, New Zealand)

I think the short answer would be: No. I do not think there was anything that could be called peace education in the primary school at that time – except some attempts at understanding people from other countries in social studies and some attempts at doing work in Maori culture, but these were taught in a very remote sort of way almost as though they were remote people. There were Maori students in our classes and they would almost be learning about Maori culture as though they were another sort of people as

well, so it was very remote. At the secondary school: No. I went to a very formal boys' grammar school in Auckland, and in many ways I would look back on that school as being a very violent school. There was a lot of bullying as in many boys' schools at that time, a great deal of emphasis on discipline, there was a lot of corporal punishment. I would think that in many ways the education of this school would be the exact opposite of peace education. At the end of my five years in that school I was very glad to leave, and I have never been back to the school since.

Thomas Daffern (London, England)

I think so. I think in my own school experience I was most fascinated by history, humanities, English, French, geography. I learned a lot, especially from history. I worked with private teachers on ancient history, which wasn't really available on the curriculum of the traditional school. We had a history teacher who sang songs on his guitar to get across some of the basic curriculum. By and large, however, it was a traditional English grammar school education. But I worked a lot in drama, planning to be an actor, and I still have a high regard for the potential of drama in the work of peace education.

Morton Deutsch (New York, USA)

I don't think so.
ÅB: You went to school here in the States?
MD: Yes. There were influences outside of the school, that were probably more in line with these issues. I went to school during the 20s and 30s and graduated from college in 1939, so that's 50 years ago, and at that time there was a concern with war and peace and also with justice, but these concerns were more expressed in my extra-curricular activities than in the school itself.

Virginia Floresca-Cawagas (Quezon City, The Philippines)

Private sectarian schools offered religious education which was intended not only to catechize or evangelize but also to provide moral education for the school children. There were also other activities called "character education" in the lower levels and "ethics" in the tertiary. All these were intended to make the school youth peaceful and peace loving. But because the teaching was dogmatic and non-participative, the methods were rather unpeaceful, quite contrary to the pedagogy for peace education.
ÅB: You went to school in the Philippines?
VFC: Yes. I went to both public and private schools but most of the time in Catholic schools run by religious priests and nuns.

Celina Garcia (San José, Costa Rica)

I was very fortunate to be my mother's daughter. My mother was my teacher in the 5th and 6th grade, and she was also the school principal after that. My mother was a definite influence. She was a very outspoken woman for human rights, for women's rights. At that time, I think she was considered very revolutionary (as were other female members of our family – one of them was the second woman who got a driver's licence, and she was thrown out of the town). My mother was a very strong and very literate woman. She was able to distinguish right from wrong immediately, and I think that, to me, is an important part of peace education: to be able to make a decision based on value priorities when you have two or more options.
ÅB: Besides this influence from your mother, were there some aspects that you would call peace education in your school?
CG: It's very difficult to distinguish what is peace education in a country that is peaceful. There was a lot of freedom, and to me that is peace. We may not have peace research theory or specific peace education elements. What we do is *live it.* If you invest the budget of your country in education, in public health, in helping the poor, to me this is living peace education. I'm not saying we are perfect, but we don't use our money to feed a military elite or to have military schools or expensive arms; instead we choose to use that money for public service, such as roads and telephones.

Henk B. Gerritsma and Daan Verbaan (Groningen, The Netherlands)

HG: My own schooldays (primary and secondary level) were dominated by the end of World War II and the period of the origin of the East-West conflict and the rise of the Cold War. When I think back, there was not anything which I would specifically call peace education. On the contrary, because I grew up in a sphere of admiration for military power, by which we were liberated from German domination, and which, at the end of the forties, was seen as necessary to prevent a new domination (the Soviet/ communist threat). I grew up in a time in which peace through strength, a strong military power, was a matter of course, and in which the Cold War/nuclear deterrence policy was not yet questioned.

If I look for some form of peace education, I can only refer to my religious education, in which biblical standards and values were strongly emphasized. I would call it a moral-ethical education. But it was not connected with political reality in the sense that foreign policy was discussed. My church supported and justified that policy completely, and so did I. There was a dilemma, but the choice was clear and explicit in spite of moral-ethical questions. But the sensitivity to standards and values from this moral education may have indirectly influenced my involvement in the peace movement since the sixties (in the broad sense) and, as a consequence, my changed political orientation.

DV: In my secondary-school days, there were several teachers who laid stress on the possibilities of participation in the political process. Especially my history teacher and geography teachers paid attention to the problems of war, peace and the underdevelopment of the Third World.

Haim Gordon (Beer-Sheva, Israel)

No. Maybe a little bit, in the sense that this was a socialistic period when one thought about liberating all the people of the world, and when one pictured a future where there were no wars. But there was no real peace education as I see it.

ÅB: Were there some influences that you would say represented the opposite of peace education?

HG: There was a lot of jingoism in our education, a lot of nationalism and patriotism – with some respect for human rights. There was some very

fierce Zionism. So there were things that would be against peace education. It was very important what you did in the army. If you were a real fighter, you were respected. You were educated to go to the dangerous units. I went to the front-line units, and I have been involved in four wars.

Magnus Haavelsrud (Tromsø, Norway)

That wasn't an expression that was used in those days. Naturally we learned many good things at school, and since I include a wide content in peace education, so that it comprises such values as justice and equality and participation etc., I can see that we learned some good things associated with peace education. I think we had more opportunities to learn how to be together in a way that is not available to many children today. Maybe it wasn't so much at school that I learned that as at home, since that's where I learned to talk to other people; it was part of your daily life. You must remember that we didn't have television when I was a child. We also read books together in class, and we discussed things. – On the other hand there was a nationalistic streak in my old school, as well as a Eurocentric one, some kind of a missionary attitude, an ideology that we should go out into the world at large and teach them about our culture.

Ian M. Harris (Milwaukee, Wisconsin, USA)

When I think back on my own school days, there wasn't anything which I would specifically call peace education. However, there were some influences that were pretty important, that came to me through the study of American literature. There was a movement here in the U. S. called "The Transcendental School" in the 1850s located mostly in Boston, Massachusetts. One of the leaders in that movement was Henry David Thoreau, who wrote a famous pamphlet about civil disobedience. Another was the poet Walt Whitman who is an American poet who speaks out very strongly against injustice. I had a teacher in high school who liked that movement and taught those topics with a great deal of energy and enthusiasm, and it was infectious. I caught it, and to this day I am very inspired by Henry David Thoreau. He has been an important influence in my life. Aside from that, I really have not had any academic training in peace education.

Petra Hesse (Boston, Massachusetts, USA)

It's an interesting question. As far as I remember, I would say peace education started sometime in high school. That wasn't *called* peace education, but typically happened as part of our social studies or history lessons. I remember a couple of teachers, very young teachers, who I think were concerned about the Holocaust, who systematically exposed us children to Nazi Germany and what happened to the Jews during Nazi Germany, showed us films of concentration camps etc.

I don't have a sense of it as being something that was school-wide and that was really institutionalized and was part of the mandated curriculum. Rather, it was something that individual teachers took upon themselves. I definitely remember one social studies teacher who (in the 8th or 9th grade) actually did a lot of things with us. He went to factories with us, he really made some attempts to do a social class analysis of Germany, to educate us about environmental issues at the time, to get us to explore what our goals in the world were etc.

ÅB: What year would this be?

PH: I was born in 1955, so that would have been in the late 60s, early 70s. Those teachers were young teachers trying to implement some of their ideals in their own classrooms, and it's interesting because it's different from how I define peace education. Those teachers had a commitment to educating us about Germany's past, to making us politically active and socially responsible. One particular teacher (I think he taught me when I was 14) actually read some sort of peace research writings with us, including a Galtung-type sociological analysis. They were very much concerned about the third world and structural injustices.

David Hicks (Bath, England)

The answer is very short and is: No. It was a "good grammar-school education" in the 1950s. It didn't have much to say about either the process of peace education or the substantive concerns.

Kathleen Kanet (New York, USA)

No. That's a very simple fact. My elementary school was a Catholic school. We were taught to obey the ten commandments, but there was nothing that I would see as peace education from my present point of view.

Søren Keldorff (Aalborg, Denmark)

What comes first to mind when I think about my own school days is a geography teacher (a previous member of Haslund Christensen's expedition to Afghanistan) who opened our eyes to the values in other cultures' life-styles by his lively way of telling stories. But apart from that, it was war and the supremacy of the Western culture that were the dominant subjects.

Herbert C. Kelman (Cambridge, Massachusetts, USA)

I can't think of anything specifically. I should mention here that I was not born in this country. I was born in Austria, in Vienna, and I lived there for the first 12 years of my life. So I went to school in Vienna up to the age of 12 and then I was in Belgium for a year. After that I came to the United States, where I went to high school from the age of 13 to 16. So my American experience is only at the secondary level for three years. (All my university experiences are in this country, however.) Anyway, I have had an interest, personally, in questions of war and peace for almost as long as I can remember. I could tell you some things about my experiences as a child that I feel contributed to that interest, but they are things I learnt at home, much more so than in school. So I really can't think of anything, although maybe I am just not thinking creatively enough.

Alberto L'Abate (Florence, Italy)

I must confess that all my time in school was very bad in this respect. I do not think that my school taught me peace, but war. A specialist of information theory used to divide questions into legitimate questions and illegitimate questions. A legitimate question is one where we do not know

the answer, and an illegitimate question is one where we already know the answer. He said: The legitimate question makes people creative, innovative and critical. On the other hand, illegitimate questions tend to make people passive and non-critical. Our schools overuse illegitimate questions, and that was certainly true for my own old school. But there have been individual reforming teachers in Italy, emphasizing the importance of letting students study the reality and asking more real questions. De Bartolomeis, for example, wrote an interesting book in 1968, called "La ricerca come antipedagogica" /Research as antipedagogy/, about this way of teaching through research and real questions.

Linda Lantieri (New York, USA)

Unfortunately I can recall very little of that. I could recall some teachers who created the kind of climate that we now call in our peace education program, the "peaceable classroom", a climate where students feel emotionally safe with one another and themselves. Those were the rare teachers. I don't feel any of my formal instruction prepared me to do the things we are trying to do right now, for example. On the other hand, I grew up in a home where we expressed our feelings, where we learned how to talk through conflicts and where there was encouragement to always see the larger picture of the world situation.

Max Lawson (Armidale, New South Wales, Australia)

Not at all, the exact opposite. Australia has a very strong militaristic tradition, being a former British colony. In my own primary school days, we were forced to march around the playground in military fashion, and I always got into trouble because I could never keep in step; so perhaps my interest in the alternative forms of education dates from my primary days. I was greatly heartened at a young age to read Thoreau's statement: If a man does not keep pace with his companions, perhaps he is listening to a beat of a different drummer. My own primary education was marked by being taught by people who had fought in World War I and were very proud of that and brought it up in school a lot.

Stig Lindholm (Copenhagen, Denmark; Sweden)

No, I don't think so. On the contrary, I was "brought up for war", as Eva Moberg likes to put it. There was a lot about Charles XII and Gustavus II Adolphus. I cannot remember any orientation towards peace. The history instruction we got was pathetic.

Mildred Masheder (London, England)

My school days are rather a long time ago, and I would say "no". There were possibly certain teachers – all females in those days – that tried to promote good relationships. But competition was very basic in the type of ethos and morality that characterized our school.
ÅB: What about global perspectives at that time?
MM: There was in our country – and there still is today – quite a lot of pride in the empire. I am quite amused to note that when I hear "Rule Britannia", there is still a feeling of pride that goes through me. It was indoctrinated into me and my schoolmates that we were the most important people in the world, and that people were fortunate to belong to our empire. My schooling period was from 1922 and onwards.

Gerald F. Mische (New York, USA)

Not in my own time. My school was characterized more by ethnocentric approaches – our nation was the best, and military security was in focus. Of course, that's quite some years back, during the war.

Valentina Mitina (Moscow, Russia)

It was long ago. I finished schooling the year the Second World War ended. So, of course, at that time peace education wasn't used, I'm afraid. We needed peace, but we were surrounded by war. So that was a special time.

Robert Muller (Escazu, Costa Rica; New York, USA)

No, I heard nothing about peace education in my school years. History was taught to us as an endless string of wars, conquests, and national glories. The whole French school system was aimed at showing how France was great in the world, how it conquered colonies, how it vanquished enemies. Then the Germans came and said that everything the French told us was wrong: the Germans were greatest and the French were decadent. This was my education.

Even the difficulties between children were resolved by discipline. Force was the main instrument: if you do not do that, you will be punished. There was also a dichotomy between the classroom, in which the teachers gave all their attention to intelligence and hard work, and the courtyard, where the bullies were the masters through their physical strength. Intelligence in the classroom, and physical force in the courtyard and outside the school were the dominant rules. Peace, love, the heart and spirituality were absent from my education.

I do not recall having ever had a single course or having ever heard anything about the importance of peace on this planet. It was France, France, France, and Germany, Germany, Germany über alles to an unbelievably sophisticated degree. These two countries had mobilized every reason and instrument at their disposal to show their absolute superiority and priority to us children. The German Nazis were the worse: they didn't leave any room for discussion at all. The whole education was focused on becoming a member of the master race and helping the Führer in leading Germany to total victory. It was really frightening. War was being glorified as the highest value of life and peace not at all. So the mere fact that there is today a United Nations and interest in peace education is something astonishing and quite wonderful in my view.

Eva Nordland (Oslo, Norway)

I spent my first years at school at a very old-fashioned school... We went to school every second day, and it was our progress in mathematics that determined what grade we were placed in. The most prominent characteristic of our history instruction, as I remember it, was teaching us not to like Danes. That was clearly a non-peaceful element, and I suppose there

wasn't much worth calling peace education at that school, even though the school and the area around it were characterized by friendly relations among various local groups.

Later on, things changed. I was a young girl when the war started, and then we got very much involved in discussing democracy. To me, Fascism and Nazism represented the strong despising the weak, which implied that democracy meant respecting weakness and defending the rights of the weak. We saw with our own eyes the conflict between brutal Nazism and a philosophy of life that champions concern for everybody. School had a role to play in that discussion. For example, we had an English teacher who actually taught us politics. As a matter of fact, three of my teachers were killed fighting against the German troops, so we had perspicuous lessons quite close to us.

Mitsuo Okamoto (Hiroshima, Japan)

On the contrary. I was educated during the war, and then every unit was related to war education. It was only after Japan was defeated that the teachers changed their attitude 180 degrees and started talking about democracy, peace, freedom and so forth. I am grateful for this short period where a genuine peace education was practiced in Japanese schools – junior high schools and senior high schools. I think teachers then were excited about the peace constitution of Japan, which forbids the solution of international disputes by using armed forces, and they really believed in this peace constitution – first because we lost the war, and second because of the experiences related to Hiroshima and Nagasaki, and I think I am a child, so to speak, of this after-war peace education.

Priscilla Prutzman (Nyack, New York, USA)

My parents were fairly conservative, I grew up in a conservative area of rural Massachusetts. But my parents gave me a kind of education which was constantly saying: This is the moral way – they gave me a lot of religious education and a good quality education. However, the thing that got me into this whole area was when William Sloane Coffin came to speak at my high school about what was going on in Selma, Alabama. He inspired interest in

going there to volunteer as a civil rights worker.

ÅB: You were talking about your parents and this person coming to your school, but within the ordinary school work, were there aspects of peace education?

PP: Not directly, but I went to a religious high school and I think that contributed.

Hanns-Fred Rathenow (Berlin, Germany)

I went to school from 1949 to 1962 and first attended a school in the GDR, the German Democratic Republic, for four years. Later on I moved to West-Berlin and attended schools there, and I really cannot see any educational efforts which could have contributed to peace education with one exeption. I still remember strong efforts of my primary school teacher in East Germany, in the German Democratic Republic of putting strong emphasis on solidarity with the oppressed, in helping those at the bottom, in achieving equality for all human beings. The tragedy of children's labour in 19th century Britain belonged to the curriculum ... of GDR's primary schools in those days.

Moreover, there is the time I spent outside school in the youth work of the Protestant church in West-Berlin. Looking back at that time, I would be able to find some aspects of education for peace. Influenced by Protestant values this time formed my political socialisation, finding responsibilities, duties and real-life challenges. In everyday school life, on the other hand, I did not learn to be responsible for anything. This is what I consider to be a big problem at the moment: pupils and students are not given the opportunity to identify with and to be responsible for their school.

Douglas Ray (London, Ontario, Canada)

I went to school during the second world war, and a great deal of the propaganda of the war time period were dedicated to What in the world are we fighting for? Some of the things which we were said to be fighting for later appeared in the United Nations as objectives for all societies. Among these, of course, was the right to freedom from political persecution.

I thought very much toward the end of my schooling that the cold war

was a terrible catastrophy which perhaps could have been avoided, although I didn't understand how this might have been done. But there was a very dramatic change in the newspapers and other media and the news magazines like Reader's Digest. In the period 1943-1946 or so, they talked of our Soviet comrades and in terms of cooperation. Suddenly by 1948 or so, the Soviets were described as the most ruthless kind of enemy that one could imagine. This development seemed to be completely unnecessary, but noone seemed to know how to arrest this kind of thing. Although I didn't realize it at the time, I guess I was beginning to have some questions to pursue later as a university student.

AB: Would you say that what you now call peace education didn't exist in your school?

DR: I did see *some* things that were like that. For example, the end of the war was treated with a great deal of symbolic care by a person we very much respected: the principal of our school. He wanted us to remember that day for ever and what it stood for, and he was doing his best to draw from the cultures of all the students to help us share in this feeling, that this was an important moment for all peoples, that perhaps it meant a new beginning. Very quickly thereafter, the Canadian school curriculum changed to an analysis of the war, an analysis of why the war was fought, an analysis of what was possible in order to prevent the mistakes which had led to the war and in particular what would be some of the roles that Canada could play in making sure that this sort of thing never happened. One of the important things which was considered a possible role for Canada, was that we would open our doors to refugees although we had kept them closed in the 1930s and earlier.

One of the more shameful moments for Canada was the refusal to allow Jews from Europe to come to Canada, with very small numbers excepted from this. They were rejected, and in many cases they died in concentration camps. So many in Canada shared a collective repugnance, a rejection of the country's policies in the past. Similarly, there was an acknowledgement that the Japanese Canadians, Canadians of Japanese descent but Canadians, had been treated in a shameful way and in a way which was very different from persons who were Canadians but of German or Italian descent. It was felt that this could only be attributed to racism. So there was an acknowledgement that our Canadian governments had over a long period of time acted in a shameful way – in a way which contributed to the very symptoms we claimed we had been fighting against in the war, and that our own

record would have to change in the future.

Betty Reardon (New York, USA)

I think that there were both war education and peace education in my schooling. One particular social studies teacher in my secondary school instilled in us the relevance of international concern. She had been a strong supporter of The League of Nations and was of the United Nations. She was also a strong civil libertarian, concerned with human rights. In the late forties there was not much general consciousness in these areas. She opened up a lot of questions.

However, the way we were taught about other nations and our own history was certainly not in the line of peace education. We were taught that our own national values and systems were the most desirable and when national values were at stake they had to be protected. We learned that we had received our liberties through armed conflicts, and this was in the last resort the only way to defend them. There was no questioning of war as an institution. Wars seemed to be inevitable.

Tom Roderick (New York, USA)

There were very few aspects of my schooling that I would call peace education except for college. At Yale University in the 60s, there was a lot of support for students who were sympathetic to the civil rights movement and wanted to get involved. There were strong voices (such as the Reverend William Sloane Coffin) encouraging students to participate and get involved. Those things were important. However, I don't think there was anything in elementary or high school that I would call peace education.

Paul Rogers (Belfast, Northern Ireland)
& Maura Ward (Blackrock, Co. Dublin, Ireland)

PR: My own schooling did involve much attention to values, such as being responsible, having a "second chance", patience and caring for others. There was no explicit peace education, but a very definite implicit

recognition of many of the values related to peace.
MW: In general, there was not much in my old school that was known as peace education. However, just as Paul indicated, much took place in religion classes and in the school in general promoting corresponding values.

Bogdan Rowiński (Konstancin, Poland)

Yes, there were some aspects, but I think most of them represent "negative education". When I finished school in the 60s, we read many texts about the Second World War, and they created negative attitudes towards violence. I think it is quite important to educate in the negative way like this, but it is not enough.
ÅB: Since you mentioned the concept of patriotic education, was there in your school some emphasis on that?
BR: Yes. We had a special subject at school, preparation for defense. The teacher explained modern armaments, and then he explained why we should protect our country – because we love our country – and the emotional relation with the country was emphasized – because we must protect what we have built up, because we must protect our tradition, our history.
ÅB: Was there a strong emphasis on this in your school?
BR: Yes, it was quite important.

Paul Smoker (Yellow Springs, Ohio, USA)

The grammar school I went to was a boy's school, a single sex school, and in my school it was expected that every boy joined the Combined Cadet Force – an Army training corps. In theory, it was not compulsory, but in fact it was; because it was the social-cultural norm that everybody joined in. It trained the boys to shoot rifles and introduced them into the military world. Of course, I joined quite unthinkingly. I am sure that the people who ran that saw it as a type of peace education, because they believed in peace through strength.

Then when I got involved with the peace movement I simply left. Unfortunately, at that time I was a chief cadet – I was the leading cadet – and this created an enormous upset in the school, because nobody had ever done this before. The fact that the chief cadet would leave the army corps,

saying that he did not want to learn how to kill people any more came as a bit of a shock. So it could be that the training they gave in education was better than they thought – but not from their point of view!

Toh Swee-Hin (Edmonton, Alberta, Canada)

In my early schooling in Malaysia there was not very much about the formal education system that I would see as promoting peace education. My assessment of it now is that much of it was structurally not peaceful. It was part of the British colonial and post-independence education, highly competitive and very examination-dominated. At that time I excelled in the science subjects. But now I would over all consider much of that curriculum, the content and the pedagogy, as quite unpeaceful. If there were some more peaceful influences, these were from single individuals. You might come across one or two teachers who really cared for their students, not just in an academic sense but more in terms of personal development and growth. But in general, my early days of schooling did not contain any peace education as I now conceptualize it.

Judith Torney-Purta (College Park, Maryland, USA)

It was a long time ago. Most of the social studies education I received in the early 1950's was not very good. There was very little related to internationalization. We had to memorize many things by rote, such as the counties of California, and I never took any world history courses. The first intercultural experience I had was when I went to Finland when I was 21, and I know that had a very marked effect on my international understanding and interests.

Lennart Vriens (Utrecht, The Netherlands)

No, almost nothing really. I don't remember any special things that were peace education. I had a great interest in history myself, and many things that I learnt there were rather education against peace. However, when I was seven or eight years old, our teacher was asked by some boys in the

class to tell us about war. He told us a story that I remember. He told us about some boys who knew that it was war. They were very enthusiastic, and they had toy guns and so on. But then an airplane came and dropped something, and that was a bomb, and the house was destroyed, and the boys saw their father and mother die. The end of the story was: Oh, is that what war is about? A peace-education experience.

Riitta Wahlström (Jyväskylä, Finland)

No, there was very little that might be considered attempts at peace education. I have two vivid memories of activities in our class that were directed to the world outside the classroom. In the first case, we were allowed to plan a drama and present that to other people. In the other case, we collected clothes and other things from my class and sent them to poor families in Finland. This second activity may be said to be related to some aspects of peace education. But, in general, our teachers were quite authoritarian, and we were confronted with quite a lot of black-and-white attitudes, for instance, in subjects like religion and history. In this way, we were subjected to an education that tended to foster attitudes quite contrary to those favored in peace education.

Zlmarian Jeanne Walker (Brasilia, Brazil; went to school in the U.S.)

No, I can't think of anything related to peace in my formal education. I sometimes ask a similar question in peace education seminars, and if anyone raises a hand, it is related to the university level: it may be one class or one talk, but this is extremely rare. Knowing how rare it is, you would think that peace education was an unimportant or irrelevant issue. And yet, it is so vital.

Christoph Wulf (Berlin, Germany)

In my schooldays, which I finished in 1963, questions of peace education, of the East-West conflict, of the North-South conflict or of environmental protection were not yet being considered. It was not until the students'

movement of 1968 that any great interest in these problems developed.

Richard Yarwood (London, England)

My grammar school was a very hierarchical, examination-oriented and sports-oriented school. It was terribly authoritarian. There was some attempt to introduce certain political issues into the agenda. But that was it; and I don't remember talking about nuclear issues at all. We did have a weekend conference on third world developmental issues, characterized by a sort of patronizing attitude. But attention to peace education matters was minimal really, although this was only about 14 years ago.

Nigel Young (Hamilton, New York, USA)

No, it was a constant structure of violence, sometimes physical violence. It taught me what was lacking, but it was very negative learning.
ÅB: Where did you go to school?
NY: In England.

Part III:
Today's Schools

ÅB: Do you believe that schools in your country, as you know them today, contribute to a "peace education"?

Susan Alexander (Cambridge, Massachusetts, USA)

It's very difficult to generalize about schools in the United States due to the decentralized system. Peace education isn't something you would find everywhere, but you would find it in individual schools or school districts.

Our schools are structured more or less in the same way as they were a hundred years ago, and this structure isn't particularly conducive to cooperation or education for peace. It would be more correct to say that we have built-in structural violence. There is a strong movement now, however, to change the structure of schools, since business and industry recognize that people who have gone through school have not learnt to cooperate or to develop creative ideas.

Global education is now talked about quite a bit in the United States and isn't considered particularly controversial. Global perspectives are included, and the focus is upon learning to understand foreign cultures. But there is little attention to development education, to the third-world issues and the more difficult problems of a new economic world order.

ÅB: To what extent are there official recommendations that peace education should be dealt with in schools?

SA: Some states have such recommendations: Louisiana, Wisconsin, California. You will also find such recommendations in some cities or other areas: the city of Baltimore, Maryland; Cambridge and Brookline, Massachusetts; and Dade county, Florida.

However, ESR /Educators for Social Responsibility/ as an organization doesn't seek to have this kind of education mandated through official texts, because in our educational system such topdown mandates aren't very effective.

Robert Aspeslagh (Amsterdam, The Netherlands)

I don't think I can answer that one. I would say that it is possible that school can contribute to peace education in the system that we have, and there are schools in the Netherlands, of course, which stem from peace-oriented educators so to speak – I'm thinking about Montessori, about Freinet, about Boeke, who was connected with the school I was in. Boeke was a very important man in promoting internationally oriented schools attached to the Associated Schools project of Unesco. He was the one who started this development in our country after World War II. So we have schools that are based on ideas of peace. But often they have lost their roots, as it were. For example, there are many Montessori schools left that have lost the ideal that they once had in peace education. I'd like to say to them: Read the books of Maria Montessori yourselves, and you'll know what peace education is.

AB: Can I interpret what you say in this way: There are a number of schools in your country that promote peace education, but they are exceptions?

RA: It depends on where you are. For example, in Amsterdam there were Social Democrats in the thirties who were very much in favor of Maria Montessori's educational ideas, and they established quite a number of public schools based on the idealism of peace and ecology characteristic of Montessori. Maria Montessori lived in the Netherlands, and her grandchildren are still living in the Netherlands; they are Dutch, because our country accepted her after she had fled from Italy and Spain because of Fascism. The Amsterdam Social Democrats belonged to the old Socialist group who had pacifist ideals. So they have built schools in Amsterdam which were designed by Maria Montessori. But now they do not seem to have any ideas about her ideals any more.

Anima Bose (New Delhi, India)

India is, as you know, a very large country. The central government has a ministry of education, but the 21 provinces also have their ministries of education. So we have a complicated situation where it is very difficult to generalize. There cannot be any uniformity. In a general way, in India today, there is a great consciousness about peace and non-violence. Mahatma Gandhi lived in this country and played an important role.

Including Gandhi in study courses is not unusual, and when you read Gandhi, his concepts of peace and ahimsa are often taken up. When Indian people travel to conferences such as IPRA, they meet people of other countries. Some conferences and discussions have inspired some Indian teachers to say: Why don't we have peace studies and peace education in our country? I myself, have worked very hard for many years in my country to make peace a part of the core curricula. This has become a very important work in my life.

So I would say, yes, I do believe schools in my country make *some* contributions to peace education, but certainly they don't have peace education courses. They take up the life of Gandhi, or present the life of some other peace-makers from other countries. They may have a peace club, which is an extra-curricular support group. There are several universities – such as, Mahatma Gandhi University in Xerala; Madurai University, Tamil Nadu; J.N.U. (Jawharlal Nehru University) in Delhi; Punjab University, Chandigarh that include peace studies in their B.A. and M.A. courses. There are several schools that try to include aspects of peace education, but in an interdisciplinary way. In the children's schools, there are a lot of activities that support this peace education, such as, story telling, games, singing together, play acting.

ÅB: Is there any central recommendation in any texts, saying that peace education should be dealt with in schools?

AB: No, not in the curricula. That is our mission now that peace education must be a part of the core curricula, literature, life science, history, geography. I stand for peace education as a part of the core curricula. But so far it has not been accepted. By part of the core curricula I mean, peace education should become a subject as any other subject, namely, history, geography, mathematics and so on.

I might add that I think we should be very aware of terminologies. I don't think I will encourage my children to learn the words: "1st world", "2nd world", and "3rd world" – these are subtly violent words, because they begin with the notion of someone being superior, someone inferior; someone better, someone worse. Violence can be overt, covert and subtle. One recognizes overt violence, but covert or subtle violence is not easily detected. Terminologies can promote subtle violence. And that is dangerous.

Elise Boulding (Boulder, Colorado, USA)

I think there is much more awareness on the part of *some* teachers than there was earlier, of the importance of changing the curriculum and introducing both skills of conflict resolution and more information about the international system from a broader perspective. When I was a child, it was mostly songs and dances from other countries that defined internationalism. Now it is much more understanding the nature of conflicts and helping children see the relationships to the larger world. Work on these issues has developed within COPRED (Consortium on Peace Research, Education and Development), for example, in its peace education network, and within PEC (Peace Education Commission) of IPRA. These are both developments that I have been very involved in. I never was an elementary school or high school teacher, but I have always, ever since our children were small, worked with teachers and the schools in the communities we lived in to encourage them to do as much as possible with peace education. I am very happy that the National Education Association in the United States does take seriously some of that work. The National Library Association has peace collections in Public Schools, and, of course, the Educators for Social Responsibility make important contributions. I think these are very healthy developments. I have done imaging workshops with many of these groups, and teachers use those techniques in their own classrooms.

ÅB: I think you indicated that *some* teachers show this growing awareness. So this is not a general phenomenon among teachers or teacher trainers?

EB: Well, I cannot say that I *know* this, but it's my *impression* that teachers tend to be representative of the average American. There is no elitist recruitment into public school education – if anything it is the contrary. So you have got a good middle of the road population, where some of them are responsive to peace issues, others not, but they can be led in that direction. I won't say that teachers as a group tend to be more hawkish than the general population, that's not true; but neither would I say they are more dovish. So they are a population that it is well worth spending time with. Think about what's going on in the schools of education where people like Betty Reardon have developed teacher training programs. There is an enormous openness to that, so there is a field that can be worked in. For classroom teaching a little work goes a long way; let me put it that way.

Birgit Brock-Utne (Oslo, Norway)

That's difficult to answer. As a scholar I should point out that I do not have any empirical data about that. No survey has been conducted. But of course you receive certain impressions when you travel around as I do, to teacher's conferences, and have contacts in the school. One must be a little careful when summarizing such impressions, since it is naturally those who are especially interested who attend conferences in this area. The same thing is true if one has contacts with an organization like Teachers for Peace: obviously, it is an organization of teachers who are already committed to the issue.

But I can say that there is a relatively large number of teachers who are indeed involved in this area, who participate in discussions and help to develop material, and I can say that the area is so active that it has attracted the interest of publishers. There is great interest, among the teachers, that peace education questions be taken up during in-service courses for teachers, and I receive many invitations to lecture at such courses – far more than I can cope with. I have also given courses about peace education at the university, and those attending the courses have subsequently functioned as instructors in peace education at study days or in-service courses for teachers. So, in short, a good deal of interest in the area has developed during the past several years, even though this interest probably still characterizes only a limited part of the teacher corps.

Robin Burns (Heidelberg, Victoria, Australia)

Formally, peace education has got into some schools in some places. It is difficult to generalize because Australia has six states, and each state has its own system. There is also an extensive double system of private schools: Catholic schools and independent private schools (some Protestant, some not) that cater for up to one-third of all secondary pupils. Thus, some states, most notably Victoria, South Australia and Western Australia in the 1980s, officially supported peace education in the state school systems. Victoria funded a resource centre with one secondary and one primary teacher to work with all the schools in the state. South and Western Australia funded limited curriculum projects, as did New South Wales (NSW) until there was a change to a conservative state government which prevented the finalisation of the project. Voluntary groups continue to

develop materials for schools. There was also a significant curriculum project in the 1980s between the national Curriculum Development Centre, the Victorian Catholic Education Office, and the NSW state Department of Education. National and state teacher unions also promoted peace education in the 1980s and provided materials and in-service activities. And of course there has been individual teacher effort.

Overall, however, if the school culture and environment as well as the curriculum is taken into account, one could probably say that only the Friends (Quaker) School in Tasmania is really a 'peace school'. Some schools, for example under the Catholic 'Justice and Peace' umbrella, have recognised the need to plan all their activities through such principles and have achieved a great deal in context and content. If one asked, however, what percentage of Australian school children have been reached by peace education in the last two decades, one would have to say, only a tiny percent has.

James Calleja (Valletta, Malta)

The existing social studies syllabus does have an element of peace education. As I said before, we started in 1987 thinking of doing serious work on peace education. We are lucky to have a Minister of Education who is very much in favour of introducing peace education in our schools. Of course, he wants to see more concrete examples of this and of our work with student teachers. Our perspective is to start a top-down approach, that is to say, we first embark on research, then draft the programs, and then introduce peace education in schools. We want to make sure that our future teachers have enough knowledge and background in peace education so that when they would see the syllabus in front of their eyes they would not be surprised. We are training the trainers. This is where we have started.

ÅB: You said that there is an element of peace education in social studies. Could you say something more about that?

JC: You might find some elements of peace education in the civics classes or some others in the history lessons at primary level. But this is very little, almost insignificant.

Terry Carson (Edmonton, Alberta, Canada)

In Canada, of course, there are ten different educational systems, which makes it difficult to give a simple answer. However, there has been a national survey (by Wytze Brouwer, a colleague of mine at the University of Alberta) on what is going on in Canada in peace education. The best overall contributions seem to have been done in Quebec in the French language. They've had support from the Ministry of Education and from the teachers union. They have developed some quite nice materials on peace education and human rights.

There are individual school boards who have done work on peace education – primarily in disarmament education. The Toronto Board of Education had quite an active group a few years ago called "Thinking and Deciding in the Nuclear Age". Another school district which has done a lot of work in disarmament education is Waterloo in Ontario.

In British Columbia, there are several school boards who have done quite a bit of work in this area. The British Columbia Teachers Federation union has developed a system of Peace Education Associates, who do workshops with teachers. – In Manitoba, they have written quite a nice curriculum guide on peace education, but the government has changed there now (from socialist to conservative), which means that the curriculum guide may not be followed up to the same extent in practice.

In my own province of Alberta, there are several quite active "Educators for Social Responsibility" groups. We have no support, I can say, from the Department of Education, but the Alberta Teachers Association has a large global education project. – At our university, we've done some work with teacher education in peace education. I have offered courses on it at the undergraduate and the graduate levels. These have been experimental courses – but now we are hoping to put it on as a regular graduate diploma for teachers. – We also have our summer institutes for teachers, called The International Institute for Peace Education. Every summer we have such a one-week institute, and teachers come to this from across Canada and from outside of Canada as well. This is carried out in cooperation with Betty Reardon at Teachers College, Columbia University, New York. – There may be a few other places in Canada where there are teacher education efforts on peace education.

James Collinge (Wellington, New Zealand)

I think that there are a lot of teachers who are very interested in peace education, but I think that they probably work with some difficulties. Curriculum questions are very difficult in New Zealand at the moment because of the changes. One of my colleagues said in an article about curriculum in New Zealand that it is like a village which has been hit by the eruption of a volcano: there is something down there somewhere, but the whole structure has been destroyed and the people are wandering around trying to look for it. But within the curriculum there is still a lot of emphasis on what we might call education for international understanding. One of my students did a thesis recently on global education in New Zealand, and he found when he went to talk to some of the people in the Ministry of Education that they were in fact very interested and supportive of this. Within the health education syllabus I think that there is a great deal of emphasis on cooperation and on conflict resolution as part of developing a healthy self concept. We use the term "health education", but it is very much wider than just physical health. It also includes healthy relationships between people, the development of positive self-concepts and a whole range of things like that. It is a very wide syllabus which has been developed, and I think it is a lot in there that might be regarded as peace education.

ÅB: Is that for all stages at school?

JC: It is for the primary school and through to the first two years of secondary school, so up till about the age of 14 or 15. Our children start at the age of five in schools, so it ranges from age 5 to about 14.

When it comes to topics such as nuclear questions, defence or violence, I do not see a great deal of evidence that those topics are discussed in school now. But of course there has been a great change in the last few years in our country, especially since the new government got in, very much opposed to peace education. The teachers are still very interested in peace education, but the development of this area is now more "underground" than earlier.

Some of the peace movements in New Zealand, for example Peace Movement Aotearoa and The New Zealand Foundation for Peace Studies, are good sources of material for use in schools and actively support peace education. There is also an organization Students and Teachers Organization for Peace (STOP) but I don't know how active they are at the moment. Play for Life is particularly concerned with discouraging the sale of war toys in our shops, encouraging alternative peaceful games and

opposing violence on TV particularly in children's programmes. And I must also mention the work of Alyn Ware and the Peace Van which he takes around schools talking to classes, giving exhibitions and showing materials. These organizations are always very short of money and exist because of energetic and dedicated people.

The report of the Commission on Violence in New Zealand (1987), the Roper Report, strongly advocated that Peace Education should be introduced to schools at all levels. There has recently been renewed concern at the level of violence in New Zealand, so maybe the recommendations of the Roper Report will be rediscovered, although I am not too hopeful.

Thomas Daffern (London, England)

Yes, I think they do. I think there are a lot of teachers scattered over Britain, Scotland and Wales who are doing experimental work in the spirit of peace education. They often do not use the term peace education. They are looking at environmental issues, talk about global education or emphasize human rights. I think a lot of teachers have pioneered in the last decade in these areas. Obviously there have been critical difficulties and the present emphasis on the national curriculum seems to marginalize these kinds of activities into a peripheral position. But I think there is still a lot of work that has been done, can be done and will be done. Britain is a land of educators – it is a land that produced Alkuin and many other philosophers of education, and for several of these people, peace was central to their work. Regardless of short-term political difficulties, I think there is enough educational infrastructure in Britain to look optimistically at the future possibilities.

Morton Deutsch (New York, USA)

In general, I would say that they do very little. Most countries, and that is true also of the United States, provide a biased and nationalistic view of the world for exemple, in their teaching of history, which doesn't provide a good base for collaborative contacts between nations.

ÅB: When you say "in general", would you indicate that there are some schools or some parts of the country that are exceptions?

MD: I don't know that there are any parts of the country, but there

certainly are individual schools that are exceptions.

Virginia Floresca-Cawagas (Quezon City, The Philippines)

It's difficult to generalize, but a good majority of our schools are still very traditional in their method of teaching. However there are some that are slowly being awakened to a new approach to education. Since my job brings me all over the country, I know that there are many creative teachers who are now shifting to a more cooperative, participative approach in their teaching-learning methods, a development I try to contribute to through our peace education workshops. Many schools have also reoriented their mission to become more responsive to societal issues.

Celina Garcia (San José, Costa Rica)

There has been a law through which human rights are going to be taught in all grammar schools. There is always an emphasis on teaching special things that have to do with freedom and rights, civil rights, political rights, human rights. In that way: Yes.
ÅB: But there is no direct recommendation that you should deal with peace education?
CG: Yes, there is at this moment. There are recommendations to use peace education, and we have to be careful to follow that up in various areas of education. There is a need to make a revision of school texts, for there is sexism. But this is a constant thing going on in Costa Rica. We are never really satisfied with what we have, so we try to improve the level of education. If we had traditional books, where some war heroes were very emphasized – well, I'm sure there is somebody looking into that. There is a constant revision.

Henk B. Gerritsma &
Daan Verbaan (Groningen, The Netherlands)

DV: This varies with the sort of school and the motivation of individual teachers to pay attention to these problems. I think that today there are many teachers in the Netherlands who do pay attention to the problems of

peace, war, underdevelopment of the Third World and the environmental pollution. In most of the school subjects, teachers have the possibility to pay attention to these world problems. Some themes of the problem of underdevelopment of the Third World have been integrated into the school curricula. There is government support for education about problems of (under)development of the Third World. Today there is specific interest in the schools in environmental problems. From the governmental side there is also much support for integrating these environmental themes into the school subjects. Less attention is paid to armament/disarmament questions in relation to the East-West conflict. There is still interest in these questions in relation to other conflicts in the world (the Gulf War, for example). You could say, regarding education about the problem of war and peace, that there is a constant mainstream of teachers who pay attention to these problems.

For example, I work with two secondary-school teachers of economics who have dealt with the problems of economic conversion for several years. Each year they give a course of ten lessons to pupils in the higher classes of secondary school. This project started as an introductory course on the connection between the economy and armament. Later on the project developed into an established examination course for the sixth form pupils. After another year of international political changes, the result is a new course about the problems and perspectives of conversion from military production to civil production in our society.

A second example is a teacher packet on chemical weapons. A secondary-school chemistry teacher in Groningen has been working on this subject since the end of the seventies. The problem of chemical weapons is quite an unusual subject in regular school chemistry. In a teacher packet called: "Chemical weapons, how long will we accept them?", the author tries to make it clear that chemistry teachers have the responsibility to inform pupils about the history and the chemical aspects of those weapons.

HG: I am convinced that schools in the Netherlands contribute to indirect/implicit as well to direct/explicit peace education. When I say this, I know that it is too absolute and optimistic. It is more correct to say that I am convinced that schools have good opportunities to contribute to some form of peace education, and that many schools do so.

This conviction is based on developments during the last twenty years. The circumstances for peace education have become more favourable since the end of the sixties. *One reason* is the changing political climate; due to the influence of the media and the activity of several institutions, groups

and movements (especially the peace movement IKV), there is increasing public attention to and interest in international political conflicts and problems, and in foreign policy. That is true also for teachers and pupils/students. This has been expressed in an increasing demand from teachers and schools for information, teaching materials and teacher training concerning those conflicts and problems. In connection with this, another development has been important: a continuous process of educational reform, and the introduction of social science as a new school subject.

Another major reason is that peace education has been stimulated by the development of teaching materials and curricula concerning international conflicts and problems. During the seventies, the impulses came especially from peace research institutes, from other institutes/institutions/foundations aimed at promoting peace, and from the peace movement. Since the end of the seventies, the impulses have also increasingly come from inside schools, from teachers' organizations, and from textbook publishers. In connection with the development of teaching materials and curricula, teacher training has been stimulated. This may be discerned in programs and courses from institutes for teacher training (for different age levels).

As a result of these developments, schools have the opportunity to pay explicit and systematic attention to peace education conceived as education on political conflicts and problems which threaten peace. Since the mid-eighties, development education and environmental education have been recognized as subjects to be included in Dutch education. With government support, the development of teaching materials and curricula has been, and is, stimulated, as is teacher training. This recognition has not included peace education conceived as education on the problems of war, armament and negative peace, however. The Dutch government is still cautious about that issue. This means that there is currently hardly any governmental support in this area, and that there are no initiatives for coordinating the development of teaching materials and curricula. To a large extent this remains dependent on private initiatives.

Schools have the opportunity to contribute to peace education, and many schools have done so and are still doing it. On the one hand, many schools have participated intensively in different development projects ever since the beginning of the seventies, and have used the teaching materials of these projects. On the other hand, many teachers and schools use, or are willing to use, the teaching materials which have been developed.

There are, however, various restrictions. One restriction is the problem

of time-tabling, because there are many 'new' subjects/fields of attention, but no or little 'room' for addressing issues systematically. Another restriction is that teaching materials must link up with the programs of existing subjects/disciplines, because many teachers argue that, because of problems of time-tabling, peace education issues should be tackled through the traditional disciplines. One problem is that the peace education teaching materials are still insufficiently attuned to the different disciplines, because the emphasis is on political conflicts and problems (peace education as problem-oriented education). As a consequence, publications are now being prepared which deal with the possibilities of various school subjects/disciplines for peace education themes. A third restriction is that the interest in political conflicts and problems as part of peace education is strongly conditioned by current political events and developments. It is very difficult to meet the request for up-to-date teaching material in such instances. We have tried to solve this problem through a magazine for teachers, published every three months. After three years we were forced, however, to terminate that project.

Haim Gordon (Beer-Sheva, Israel)

No. Not at all. Now this could change with the new Minister of Education. I should perhaps mention that there are some private programs which some schools participate in that do try to educate for peace between Jews and Arabs – they deal with that particular aspect, but not with the whole concept of peace education. So there are some private endeavours. But in general, if you take a kid in an average public school in Israel, the chances are very limited that he or she will somehow get an education for peace.

Maybe this will interest you. I did a study about how to take the program I did among adults and work with it in the high schools. The Minister of Education allowed me to go into the high schools. But then when I wrote to them and said OK, here are the results of the program, now let's do something about it, they just didn't answer my letters. As long as you are doing research that's fine, but there was no interest in any practical follow-up.

Magnus Haavelsrud (Tromsø, Norway)

I do think there's less nationalism today, and that there are more opportunities to show solidarity with people outside your own country, partly because communications have improved so enormously. We were extremely cut off from the rest of the world when I was at school (I was born in 1940). So I do believe that the school of today, as I know it, can contribute to a feeling of solidarity with totally different groups than I could ever meet. But at the same time there are forces at school that work in the opposite direction, for example problems of racism and mobbing.

ÅB: You claimed that working with a dialogue and consciousness-raising are of central importance in peace education. Do you think you can discern such a process in today's school?

MH: To a certain extent, but it seems that the process continues to a certain point – but then it's stopped. There is a limit – you cannot be too critical of the life and system of Norwegian society. The dialogue is alive within certain limits, but you cannot step outside those limits. It is a national school.

If you look at textbooks, however, the content has improved enormously. They contain more material about conflict. Society is viewed as a process rather than something static that you should just learn things about. It isn't just a question of structures any more, but also of seeing the dynamics of society. That is apparent in teaching materials as well as in methodology.

Ian M. Harris (Milwaukee, Wisconsin, USA)

Schools in our country are definitely making progress in terms of working towards peace education. In fact, the Milwaukee school district was one of the first districts in the nation to endorse a resolution supporting peace education at all levels of the schools. This resolution was passed in 1983, and it was implemented in 1985. Milwaukee is the 16th largest metropolian area in the U.S., with about a million people. The city of Milwaukee itself has a population of about 700 000 people. Some people put pressure on the Board of the public schools, and the Board passed a resolution endorsing the concept of peace education, and then they assigned a citizen's task force to develop guidelines for a curriculum. The task force itself was very interesting; there were people from both the left and the right on it, people strongly involved with peace as well as strong right-wingers who believed

in peace through strength and who were against the nuclear freeze. Somehow that group was able to develop a set of guidelines which were comprehensive – they were developed for elementary school, middle school and high school. Out of those guidelines curriculum developers working for Milwaukee schools developed a curriculum for each of those levels.

The curriculum was not something teachers would teach separately, but rather something which they might infuse or add into their existing curriculum. Those materials were presented to the teachers in Milwaukee in 1985, and it's hard for me to say how well they have been followed up. I would say that at best one out of every 30 teachers is doing something in peace education. Basically, the school district itself did not have funds or time or staff to do any inservice, so there really hasn't been any training in peace education. It's been more a question of an individual teacher who is interested in these topics now has the sanction and the approval of the Board to pursue this on his or her own.

Petra Hesse (Boston, Massachusetts, USA)

It's hard to tell, because I think in the United States it really differs from state to state. But there is definitely a trend towards more and more interest in peace education, especially among younger teachers and in part for the reasons I mentioned initially. I think there are a lot of teachers in this country who have become very much concerned about inner city violence. Teachers who teach in inner cities are very much concerned about gang violence, and, as I said earlier, about violence that seems to be in part promoted by the media, violence that children seem to copy from the media. The frustration of city poverty has also contributed to the gang violence. A lot of teachers have begun to feel that they have to do something about it, and, I think, because of that are really struggling to implement more peace education in their classrooms.

But I'm also aware of an institutionalization of peace education. I know that a bunch of groups have come into being during the last 10 or 15 years. A prominent one is Educators for Social Responsibility, who are organizing all over the country and who have peace education projects in schools all over the country and are training people to be peace educators. Basically they conduct workshops for teachers. I have no idea what percentage of schools actually have peace education projects, but I know that there are whole school systems now that have peace education in this sense as part of

their curriculum.

ÅB: You started by talking about inner city violence as a motivating force, and about peace education as promoting non-violent problem solving within the classroom or within the city. Would you also say that the global aspects of peace education are attended to, or do you think that they are dealt with to a lesser extent?

PH: I think that global aspects of peace education are dealt with to a lesser extent. But I think there is beginning to be more environmental education. I visit a lot of schools and have seen signs of environmental education everywhere, for example, at the front of science teachers' classrooms. I have a feeling that science teachers as well as literature and social studies teachers talk about environmental issues, and I think there is a greater global focus in this country as far as environmental education is concerned, whereas most peace education programs actually focus on resolving children's conflicts in the classroom. I feel that's where I and my coworker Debby come in. Given that I grew up in Germany, I have a much more international perspective.

To me peace education should always educate, not just about other cultures in this country, but also about other world cultures. On children's television the enemy tends to be an Asian or a fascist with a German accent (there are still lots of Nazis on kids' television) and then there are Eastern Europeans and Arabs. We had lots of enemy Arabs on children's television long before the Gulf crisis started. So on children's television, foreigners from other cultures tend to be portrayed as the enemy. Because of that I believe that peace education should expose children to other countries, people in other countries, people who speak totally different languages.

I sometimes find that I'm more interested in nationalism and nationalistic issues, whereas I think people in the United States are much more concerned about racial tension. To me peace education should deal with *both* these aspects: racism and nationalism.

David Hicks (Bath, England)

I think the answer has to be: A little and possibly less than they did previously. I think that during the mid 1980s there was quite a significant, but small network of teachers, schools and local authorities in England that were positively promoting peace education as part of their everyday concerns.

Partly because of attacks by the political Right, but in particular because of the major changes that the Thatcher government has introduced in both the management of schools and the curriculum in schools, I'm afraid to say that peace education per se as a concern of teachers now has been almost totally buried by the everyday worries and concerns.

Having said that, I think I should add that many teachers who had specifically promoted a peace education or a world studies approach, would still be doing that, but I think without using the term "peace education". I also think that quite a lot of what goes on in what we would call infant schools (5-7) and in junior school (7-11) is about cooperative skills, learning together, working together, respecting each other, so I think that on one level, peace education *does* go on in a good primary school, but it is not necessarily called such, and it is not what we would consider a fully developed peace education, but some elements of it. And by the time you get to secondary school with all its subjects and the bell ringing every forty minutes to change rooms, anything related to peace education is much less likely to happen!

Kathleen Kanet (New York, USA)

That's an interesting question, "Do you believe that schools ...", because that's asking an institutional question. I am not so sure that schools or school systems as a body contribute, except in some cases. The Conflict Resolution Program developed together with Educators for Social Responsibility for the New York school system is such an effort, and I think more of that needs to be done. If you ask "Do you believe individual teachers contribute to peace education", I think they do. One of the main helps for us in the Catholic school system was a legitimization in the last 10 years of peace and justice education as being as I said before, constitutive to preaching of the gospel. There is now a readiness and an openness and I think that there is some movement. This workshop that we have given maybe thousands of times primarily to Catholic school teachers seems to match a need and is met with good

responses.

ÅB: But if you think of average schools anywhere in United States, would you think they would or would not be dealing with these questions in the way you feel they should be dealt with?

KK: I have to plead ignorance; it would be a guess. I think a lot of times the schools reflect the community. There is probably a great variety.

"The Dead Poets' Society" is a very interesting movie now running here in New York, wonderfully acted. It takes place in a boys' school in Virginia 1959-60. There is an effort of an English teacher to teach a liberating form of education. He teaches poetry, and he wants the students to be themselves, but he meets a lot of resistance. In my concept, peace education ought to be also education for liberation: to be liberated on all levels – the personal, interpersonal and the structural level.

Søren Keldorff (Aalborg, Denmark)

What takes place at school in this area at the present time is too scattered and temporary. It is too dependent on the individual teachers' personal interest – and, not least, whether they have the professional courage to deal with it in their teaching. Unfortunately, there is still a tendency to see these issues as strongly left-wing matters, even though – as may be seen in, for example, the studies I've already mentioned – they are one of the most generally human problems that you can tackle pedagogically today.

ÅB: Do you know if there have been any attempts at charting peace education in Denmark? As far as I know, Denmark has no central directives about peace education (as opposed to Finland, Norway and Sweden). Do you think that such directives should be introduced?

SK: As far as I know, all attempts at charting and creating teaching materials for this area at school are private maybe with the exception of the very poor indoctrinating materials published by the Danish Defense Department. It's really absurd and paradoxical that it should be private grassroot movements who pay for the preparation and duplication of what you might call the most essential teaching materials in the school of the 90s!

On the other hand, I would like to add that it may, after all, be a good thing – at present – that we don't have directives about peace education from the Ministry of Education in the Danish school, since I suspect that they would be very similar to the series published by the Defense Department in

their attempts to accommodate the highly diverging opinions of the various political parties. That's why I'm not much inclined to go in for central directives for peace education at the moment – not as long as Denmark has a markedly bourgeois government that is apt to speak with the voice of NATO.

Herbert C. Kelman (Cambridge, Massachusetts, USA)

It is very hard to answer, because as you know we have so many different school systems in this country. I really don't know anything in detail, but I do know that there are quite a few people in different school systems who are developing innovative programs and trying them out in different places. So I definitely think there are contributions. I know that there is a whole set of programs introducing the study of nuclear war into the school curriculum. I know that there are a variety of programs on conflict and conflict resolution that various people have worked on and developed, and to the best of my knowledge, many of these programs are used in many schools. But I have no idea what that means statistically, that is, what proportion of the schools is involved. Perhaps it is just the occasional school. My guess would be a fairly pessimistic one. This is such a large country, and there is so much diversity in the school system – not only between states but within states and even within a single city, or at least a metropolitan area like Boston. So my guess would be that probably there is a lot going on, but that it only affects a small proportion of the schools.

Alberto L'Abate (Florence, Italy)

Very little is done. For example, in Ferrara, there were some schools that had peace-related activities, and I could see from my research that this gave some good results. But in general, I think it correct to say that it is not common. We have started a little in Italy, but on the whole, very little is done.

Linda Lantieri (New York, USA)

Generally not – I feel that we are just beginning. I certainly feel that we have taken some major steps here in New York City. I am not saying that there are not other wonderful *classrooms* across the U.S., working with peace education, but I am talking more about *school systems* that are including this in their curriculum in a very clear, direct way. That is so far very rare.

Max Lawson (New England, Australia)

I do think in infant and primary schools there is a considerable stress on cooperation, games and activities that foster peace, on breaking down racial prejudices and stereotypes. Many Australian teachers at this level are symphatetic to peace education. One out of four people in Australia was born overseas, so teachers whether they like it or not have to deal with many of the issues and practices with which we would associate peace education. At the higher levels of education the issue would be more polarized, depending on the social, political, educational beliefs of the high school teachers.

Stig Lindholm (Copenhagen, Denmark; answering for Sweden)

I hope so. They might do it to a larger extent. I think this is on its way, and it is clear that the efforts of the National Board of Education and of Bengt Thelin have legitimized it, so that life has become a little easier for the occasional torch bearers who are out there. But I think there is resistance, from colleagues and sometimes also from school administrators and local boards of education, so I think you should be wary of exaggerating about what has been going on up to now. I think many people feel uncertain. The debate in the teachers' publications and in the daily paper Svenska Dagbladet is also likely to have deterred some people who would like to get involved because of its extremely emotional character. But, as someone said: "The school is the largest company in the world – we cannot afford to lose the possibilities it offers."

Mildred Masheder (London, England)

I think the general atmosphere has improved a great deal, especially in the primary school, but I think our education of today is very often a disaster, especially when you enter our secondary schools.

But I must say that there has been a growing awareness of multi-cultural education, of the need for anti-racism education. We see a growing awareness of the need for world studies and development education, but it started too late, and it has not been as widely applied as it should.

ÅB: What would you say is the general status of peace education here in England?

MM: It is very controversial. The prime minister and two recent ministers of education has explicitly condemned it as indoctrination and political propaganda.

ÅB: So it has not any central backing at all in your country?

MM: Not at all. On the contrary, it has had a tremendous propaganda raised against it.

Gerald F. Mische (New York, USA)

Certainly there has been during the last ten years a growing focus on education for peace approaches. That is a very controversial issue depending upon in what part of the country you are and who are the administrators, how much are they conservative. Some of the churches (the Roman-Catholic church, the Methodists, the Presbyterians and other main-line Protestant churches) have increasingly been looking at the peace and justice questions. There is a national organization called "Educators for Social Responsibility". The Reagan administration did not help in this process; on the contrary. Despite that, we see a growing awareness of the need for peace-oriented education (in the broad, multidisciplinary sense of the phrase).

Valentina Mitina (Moscow, Russia)

I do, at least in some ways. Some of them may be contributing in a more active way, while others are not so very active. In every school we have those clubs for international friendship. They may not always be so active,

but they exist anyhow. We also have a lesson of peace on the very first day of every school year. That often means that the children are preparing for the lesson, and they are trying to say what they have done during the previous year for peace. It may be done in different ways – it depends upon the school.

ÅB: How long has that lesson of peace existed in your country?

VM: For about six years.

ÅB: And these initial peace lessons are carried out all over the country?

VM: Yes.

Robert Muller (Escazu, Costa Rica; New York, USA)

I couldn't tell you, because I am no longer very much in touch with education in my home country France and not very much either here in the United States, because our children are now out of the school system. The schools of my country are the international schools, because my country is the world. In your inquiries it might be important and interesting to find out how peace is educated in the various international schools which have been created under United Nations' auspices in Geneva, in New York, in Vienna and in several other cities of the world. There exists an international association of international schools and associated schools.

Eva Nordland (Oslo, Norway)

Yes, very much so. Naturally there isn't a very even distribution, and I can't give any percentages. But today many teachers at many schools have a positive attitude to addressing issues of peace in a wide sense. And as far as the environment and development are concerned, we can almost talk about consensus. Here a lot of things have happened during the last five years, maybe especially after the Brundtland Report was published, because now it has become acceptable to take an interest in those questions. In the 70s, people were more concerned about their own position and tended to choose to take "international understanding", the phrase of the school law, as their starting-point.

At a fairly early stage of my adult life I worked as an adviser to the Ministry of Education, developing texts that might be useful for teachers in

their work. The United Nations organization has done a lot to produce materials that were not too controversial. As a NATO country, Norway has, of course, been very sensitive to criticism from the US. Teaching materials were not allowed to contain anything at all that implied a criticism of NATO, especially not anything that ran counter to the military defence. We only reached a certain consensus when guidelines were issued to the effect that the military defence should also be dealt with.

What I myself have been especially involved in as a researcher is the evaluation of the Norwegian ASPRO schools. Students majoring in social pedagogy (and I, as their teacher) travelled around, collected material, conducted interviews and wrote a report on their work. I have been quite impressed by some of the work Norwegian teachers have devoted to these UNESCO-inspired activities. They provide a varied picture of the possibilities of creating peace-oriented work at school.

ÅB: What was the scope of those activities?

EN: They accepted 20 schools, one of the conditions being that the schools should have a special contact with either a local education office or a school of education so as not to burden the small UNESCO office with the administrative responsibility. They meet once a year to share their experiences and to inspire each other, but otherwise it's quite decentralized. The individual school itself (or part of it) is responsible.

Mitsuo Okamoto (Hiroshima, Japan)

I have a very negative evaluation of our present system. Japanese people have gained confidence because of our economic success, and now many Japanese people, particularly conservative people, are becoming very nationalistic again. This is also reflected in the curriculum in the school education. For example, the Japanese Minister of Education discourages the teachers from teaching about Japanese aggressive war in the Korean peninsula and in China. Euphemistic terms are used to make the past sound neutral or even beautiful. For example, it is emphasized that we built up the infrastructure in Korea, and therefore Korea was able to develop its technology. We find a self-glorifying re-evaluation of the Japanese involvement in the Pacific war. I think teaching this is detrimental to children. We need a more objective history of the violent relations between Japan and other countries, where war is seen as the perpetuator of violence. So my answer to your question is that

I think schools in my country are contributing to the opposite of peace education. Also, the recent resurgence of the popularity of the imperial system strengthens the more nationalistic, self-centered type of education.
ÅB: Is this a very general phenomenon, or are there schools or teachers that work in a more peace-oriented way?
MO: Very general.

Priscilla Prutzman (Nyack, New York, USA)

There are a lot of schools where they are teaching the teachers to do this. I keep thinking of one particular school in Brooklyn where they call themselves "The Peace Education School". They have mediators, they have constant multi-cultural things going on, they are always visiting UN and writing letters to people in other cultures and raise money to send to people in need etc. There are many examples of schools like that, certainly around the New York Metropolian area and in Boston. All over this country you can find schools and teachers that are working very hard on this. It's a movement, that's quite large right now.
ÅB: Can I interpret what you say so that there are many schools now trying this out, but that this is not true for the average classroom?
PP: Well, it is difficult to know. You might find a lot of schools where they have done *a little*, but they might not call it peace education. Some have done a little on mediation, and almost every school right now in the U.S. is doing something on multi-cultural aspects, if you consider that part of peace education which I certainly do. So I would say that almost every school does something related to peace education. There are many teachers who have a sense of need and a sense of mission related to this area, and they do what they can, but they don't always have the tools or the opportunities.

Hanns-Fred Rathenow (Berlin, Germany)

Taking peace education as I have just defined it – leading pupils and students to a readiness to solve conflicts and problems in a peaceful way – I only know very few schools in Germany which are promoting these aims. Some aspects of peace education are dealt with by a limited number of teachers. Generally speaking, curricula on peace education in social studies do exist in

Germany, but they are formal curricula, and what is really going on within the schools *normally* is not devoted to peace education in a limited meaning. But look at other examples which I would call education for peace: Fifth form students deal with Nelly Sachs' mystery play "Eli" and prepare a theatre performance which is in fact an attempt to understand Israel's martyrdom in history as well as the Jewish martyrdom under the Nazi terror. Or another example: When students in the age of sixteen or seventeen are working for one week in the archives or on the grounds of the former concentration camp Majdanek, in Poland, and recovering traces of victims, then they meet the challenge which our President has expressed in a well known speech commemorating the end of World War II: "The youth is not responsible for what has happened but they are responsible for what will happen to it in further history."

ÅB: You have been comparing Germany to Great Britain. Do you see any differences in this respect?

HR: This is a complex question. You can't simply compare a very complex situation, so let's find some aspects that can be compared. The practice of peace education in Germany is influenced, as far as I have experienced the situation, by a strong bureaucracy, by decrees or orders given by the minister of education or the Local Education Authority (Schulaufsicht). In Britain the individual schools are more independent in deciding their curriculum fitting the special needs of their students, their catchment area. Curricula in Germany do have the character of prescription because they are given out by the minister of education in the particular county (Bundesland). Curriculum decisions in British schools are very often up to the headmaster or the staff of a school. So it is easier to introduce formal aspects of peace education in the timetable of a British school than in a German school. On the other hand political and cultural values in Britain are often counterproductive in a certain way. There are strong military traditions in Britain based on several victories in British history. Look also at corporal punishment in schools. And as far as invasions are concerned there was only one in 1066. This history of military power is still influencing public awareness on peaceful and non-violent solutions of conflicts.

In Germany, however, a majority of the younger generation hopefully are not very much fascinated by militaristic behaviour. Young people, very often students, joined in the actions of the peace movement particularly at the beginning of the eighties. This had a strong impact on the peace education movement in Germany and – unimaginable for the British peace education

movement – hundreds of German teachers regularly met at national Teachers for Peace conferences.

Douglas Ray (London, Ontario, Canada)

It is very difficult to generalize about Canadian schools, because there are ten provinces, each with separate autonomous control over the schools in that province (and two territories which almost reflect two more provinces). Nevertheless, Canadian schools probably are more international than many schools in the world. There has been some attention given to the Canadian role in the world, and since 1945, the Canadian role in the world has *not been* to be involved much in fighting anywhere else, but to serve the United Nations, usually as a peacekeeper rather than as a peacemaker. Canadians were involved to some degree in Korea in a more combatant role, but other than that they have been like the Scandinavian countries, India or Poland, involved principally as non-combatants trying to negotiate between hostile groups in various troubled spots of the world.

There has been a good deal of pride that Canada has been able to do this, and we realize that we could because Canada has not been tied very closely to any of the great power blocs.

I would not say that we have consciously pursued peace education, but several aspects of Canadian typical social studies programs, especially of the senior high school level, would definitely contribute to a better understanding of global conditions and probably of Canadian opportunities and our traditions in trying to deal with some of these opportunities and challenges.

ÅB: Are there some specific schools that are dealing more directly with peace education?

DR: One school might be mentioned, although it is not really a Canadian school, but an international school: Lester B. Pearson College of the Pacific. It is located just outside Victoria, British Columbia, and it has about 200 students, age 17 and 18. This school pursues the international baccaleaureat.

The students are drawn from something like 16 or 17 countries, and the program is devised to deal with world rather than national problems, to have an international student body, an international faculty and a great many resources from other countries. They deal in two or three languages with most issues, and they stimulate the students to deal with ways in which the abstractions of lessons can be made more concrete by taking some kind of social

action in the communities in Canada. One critical point in connection with this Lester B. Pearson College is that Canada really does not control who the students are. They are nominated by some committees in other countries, and I suspect that it is a very elite group. It's probably influential in the long run, however, because many of these elite persons will later become government officials and so on and therefore the experience is not wasted, but it should not to be considered an ordinary school at all. It is a Rolls Royce of schooling opportunities.

Betty Reardon (New York, USA)

I don't think that schools in general have changed that much. More knowledge of the world is being transmitted through global education and more about consequences of war, particularly nuclear war, is discussed. A number of individual peace educators do a fine job, but by and large most schools do not contribute very much to this area.

Tom Roderick (New York, USA)

It's difficult to generalize. ESR is doing what it can to promote education for citizenship, participation, nuclear-age education, education for empowerment, peace education – whatever you want to call it. We've had a tremendous response in New York to our ideas, but I don't think it has been as easy for people in other parts of the country. The response in New York City has something to do with Linda Lantieri's being strongly devoted to the cause, and at the same time being someone very much trusted as an insider in the public schools. We started in District 15 in Brooklyn with 20 teachers. During the 1989-90 school year, 1000 teachers from 13 NYC Community School Districts have participated.

ÅB: What has been the age range of students involved?

TR: It has been mainly elementary students (kindergarten to grade six). But we work in some junior high schools. And we are now working with a small district of alternative high schools in New York. We are working with five alternative high schools, and are completing a high-school curriculum on conflict resolution.

Paul Rogers (Belfast, Northern Ireland)
& Maura Ward (Blackrock, Co. Dublin, Ireland)

MW: Some schools are involved in peace education, some are not directly involved. Any true education is peace education as it develops all aspects of the students, helping them to become good citizens. Because of the troubles in our country I would think that all schools are aware of the need to promote peace. We are developing our modules at the request of teachers who were looking for suitable materials, so that would indicate their anxiety to promote peace in their classrooms. Are you asking if the structure of the schools or their ethos promotes peace? Yes, I think that, in general, this happens, but the competitive element and the striving for results in schools may not always be conducive to it.
PR: Aspects of peace education are often dealt with under other headings, such as Careers Education, Life Skills, Religious Education, Counselling, History, Geography, English etc.
MW: Boys' schools have been more "academic" than others, but I notice new developments in them. Many of these schools have approached us for help and guidance in the promotion of peace and justice in their schools.

Bogdan Rowiński (Konstancin, Poland)

Yes, I think they contribute, but not to the extent that they should and could. You are familiar with the Associated Schools Project of Unesco. We have it in Poland also, and I think this is quite an effective method of creating peace education. But unfortunately, there are just a few schools of this type, so I think that many of our schools do not use the possibilities they have.

Paul Smoker (Yellow Springs, Ohio, USA; answering for Great Britain)

Fortunately, I was involved in a project with Hanns-Fred Rathenow, where we did a survey of all the 125 local education authorities in the United Kingdom. Subsequently, we have had a graduate student, Alison Vickers, working on peace education, and she and I worked together on peace education in schools, trying to look at the attitudes of different teachers to the problem. So I have a certain amount of knowledge of what's going on in, at

least in some of the schools, although I don't think anybody has a full understanding of what's going on across the board.

From that work with Alison Vickers and the work previously with Hanns-Fred Rathenow, I would say there are a number of schools in Britain who are doing quite a lot in the peace education area. If we just talk about peace education, that is, the approach where people are trying to convey facts, theories, understanding about problems of peace, we see that some teachers don't do this in classes which are called peace education. They may do this in lessons which are on civics, on religious education, on current affairs, history, geography, or a number of different other areas. A number of teachers argue that because of problems of time tabling (there are too many subjects already) or because of political problems (if they would say that they were teaching peace education, they would be severely reprimanded), they prefer to tackle the issues involved in peace education through the traditional disciplines, which are taught in the classroom. We found that roughly two to one take that view (of the sample we have looked at). There are also those who argue that there should be a specific subject called peace education.

When we looked at the sample of local education authorities, we found, I think, well over 60 % that said that either peace education or the topics covered by peace education were included in their schools, and our subsequent follow-up work in talking to teachers in different schools, showed, I think, that this is a fairly accurate figure. So I think that peace education *is* now alive in British schools anyway.

Its content varies from place to place. Obviously in Northern Ireland, for example, it tends to be more an emphasis upon the local conflict in Northern Ireland. In other parts of the country it might concentrate on some local community issues; it doesn't always concentrate on nuclear weapons, for example, or the relationships between states; it may look at conflict resolution related to a dispute between two sections of the community. Then it overlaps I think with multicultural education. But I think that it is fair to say that it has become now established in many British schools.

ÅB: What about the present attitude of the government?

PS: The government's public position is that they are very hostile to the notion of peace studies. It has been criticized in the House of Commons on a number of occasions by conservative MPs. For example, this advanced level syllabus we have been developing has been attacked by a number of conservative MPs on the radio, even though they haven't seen the syllabus.

However, although the government is very hostile to peace studies in their public statements, it has helped establish peace studies in Northern Ireland in the New University of Ulster. This was because they are anxious that peace studies in Northern Ireland should concentrate on the Irish problem. So there is a clear ambivalence in their attitude: On the one hand peace studies are seen as a communist plot or as leftist biased teaching, and on the other peace studies in Northern Ireland receives some support. In general, the government still is pretty hostile, but less than it was. It was worse about four or five years ago.

Toh Swee-Hin (Edmonton, Alberta, Canada)

Yes, I will answer that in two parts. I think first in terms of *"North"* countries, such as Australia and Canada, which in this respect are fairly similar. I think that especially in the eighties, there has been some progress made in this field through infusing the curriculum with a holistic concept of peace and peace pedagogy. We see more dialogue between teacher and learner and more emphasis on discussions related to militarization, human rights, justice and related topics. This is not true for most schools, but for some schools and some teachers. Certainly, it is very rare to find a school that is practising every aspect of these principles.

There is a political context to this, namely that we are now moving into times characterized by more conservative tendencies. This is true of both Australia and Canada. With more emphasis upon competition and a narrow technocratic set of criteria about "knowledge", teaching and learning about social awareness according to peace or global education will not be considered quite as relevant. This makes it harder for peace education to progress than it was able in the eighties.

If instead I should talk about *"South"* countries, I only wish to deal with the Philippines. There are certainly attempts made by groups of educators in the peace education movement to change both curriculum and pedagogy in directions related to peace education. But it will be a slow process because of the resistance embodied in many vested interests towards the resolution of issues of justice or demilitarization or cultural solidarity for example. This is true even in institutions where justice should not be a problem, such as in Catholic schools. Church doctrines support justice, but you might very well find that some Catholic administrators are running their schools in quite an

authoritarian manner. The curriculum can also be elitist in orientation.

Judith Torney-Purta (College Park, Maryland, USA)

If we use the term broadly to include global perspectives in education, I think it's becoming more usual. It doesn't happen everywhere, but of course ours is a very big and educationally decentralized country. I see many extremely talented teachers who are working very hard on these topics and are teaching a great deal about other cultures. In some places there are schools in which the pupils are on various kinds of councils dealing with conflict and conflict management. More and more people are realizing that there are economic implications to teaching kids about other countries. We need informed citizens who can discuss international matters.

ÅB: If you think of peace education in a more narrow sense, for example as education dealing with questions of peace, disarmament, nuclear war and so on, to what extent does this occur in the United States today?

JT: In most schools I think it happens indirectly. There are a few places I know in which someone begins to develop materials, they develop training programs, and then they train individuals. People like Elise Boulding and Betty Reardon who have been working in this field for many years have recently published books on these topics. There are some programs called "national security education". I am not the best source of information on peace education, I simply cannot keep up with all the work on curriculum and teaching materials and do my own research and teaching which is much more narrowly focussed on socialization and social cognition about the international system.

ÅB: Are there any official policy recommendations in the United States on international education or peace education?

JT: There is a group called the Council of Chief State School Officers. This is a council consisting of the chief educational officers from the 50 states. A few years ago they decided that international education was to be a major theme for the year. James Becker and I were each asked to prepare a draft for a policy paper in this area. We prepared a text on international education, and I prepared one on international research in education. In 1985 they issued a policy paper on international education which includes a series of recommendations on what they should do as a council, what the federal government should do, and what the state governments should do. This docu-

ment deals with international education in general and very little with peace education as you are discussing it. In fact one of the staff members of a state education department voiced the opinion that money should not be spent to teach children about countries which are "enemies" of the United States, only about friendly countries. That was only one individual, but it suggests that in many places peace education as you are describing it would not meet with a positive reaction.

ÅB: Usually there would not be any state recommendations that the teaching in the schools should include questions of peace or peace education, I guess?

JT: I don't know of a state that has such a recommendation. However, each individual school district makes its own decisions in matters of curriculum. In states like California, new curricula have recently come into being which stress history and geography and not issues like peace education.

Lennart Vriens (Utrecht, The Netherlands)

I think many schools do. I think we have a long tradition of educational reform in Dutch schools which has left its traces. I think that in about 1900, many new educators accused schools of being militaristic, and they did that after reading Tolstoy. Tolstoy made a comparison between school and army: In the army they march in rows, in school they sit in rows; in the army they have discipline, in school they have discipline, etc.

As early as about 1890, an alternative history method was discussed which was not concerned with the history of wars, but with the history of culture. Most teachers mocked it and made fun of it, but this discussion nevertheless left some traces. In Holland there was a strong connection between an anarchistic peace movement and the new educational movement, the reform pedagogy.

In our country, there has been a lot of discussion about history and geography books, and attempts have been made to liberate them from prejudice and racism. I know that many teachers have strived to integrate topics that we can call peace education into social training and social studies, so they are talking about conflicts and about the need for understanding between different races. Every year we have a peace week when many schools carry out peace projects, and I know that many teachers have developed their own peace projects.

ÅB: What can be the reason why peace education has been fairly well de-

veloped in your country?
LV: I think there has been a lot of influence from the peace movement. Some people have also tried to develop projects for the educational system, and in the 70s we had four or five different peace education projects, covering every type of school, and I think they made good materials.
ÅB: Did Maria Montessori have a part in this early influence on peace education in Holland? I know she lived in your country for some time.
LV: Maria Montessori had a large general influence in Holland, but I don't know if Montessori schools saw themselves as peace schools. I don't think so, and I note that her ideas on peace education came after a long period of cooperation with "il Duce"; so I'm a bit reluctant to look up to her as a model peace educator.

Riitta Wahlström (Jyväskylä, Finland)

We have had a lively debate in Finland about peace education, and some teachers now make important contributions in this field. However, I think that in most classrooms there is still very little done that might be considered peace education.

Zlmarian J. Walker (Brasilia, Brazil)

In general, no. – I did a small, very simple study on Brazilian textbooks, just looking for the word peace and references to international, cooperative organizations and events. In the textbooks that I looked at – I have only looked at about 15 textbooks for the elementary school in social studies and related areas – there were only two references to peace and those references were to peace treaties. So the word peace was in there because it was a treaty. One had a formal explanation of the United Nations. However, if you looked at the references to war, there were about 40. This was just a very small and informal study for our own group. But it fits in with my feeling that peace education in this country is very rare so far.

Christoph Wulf (Berlin, Germany)

The extent to which schools in the Federal Republic of Germany contribute to peace education depends on the teachers working in those schools. For many, questions of peace education are still important. Themes given a central position in schools include particularly the problems of environmental protection and the difficulties in co-existence with minority groups.

Richard Yarwood (London, England)

It is a difficult question because the range of schools in the country is enormous. There is a lot of freedom within the schools to run themselves and structure themselves as they want. Some of the private schools, like Summerhill, are extremely progressive in terms of discipline and decision structure. Harrow – which is one of the top five public schools backbone of conservatism in Britain – has *very* progressive sixth-form programs on peace issues, particularly nuclear issues, and yet, its whole structure is very unpeaceful in a way: very hierarchical, competitive, and elite-focused.

Primary schools have many more opportunities, if only it wasn't for the fact that teachers have 30 pupils in the class and then the teacher's function becomes one of control rather than teaching. Secondary schools are much more problematic, since there is the pressure of examinations and consequent use of time.

There is a certain amount that socialist education authorities and projects like ourselves can do, but at the end of the day it's really up to the initiative of individual teachers. All we can do is support them with recommendations of good method and good materials.

ÅB: But so far there are no central recommendations that peace education should be introduced in your country, are there?

RY: There are certain general recommendations which you could refer to. The real impetus came after the first United Nations special session on disarmament, where governments and non-government organizations were urged to take steps to develop programs for disarmament education. There have been other recommendations, particular on things like multi-cultural teaching, recognizing that Britain is a multi-cultural, multilingual society, and our education need to reflect that. But there has *not* been any direct, central statement on peace education. The nearest they have got is a recom-

mendation on how to handle controversial issues. Within some local educational authorities there are some very strong statements on peace education, however.

There has been much opposition against peace education from representatives of the present government; "indoctrination" has been the key word. The issues of peace can not be kept out of the curriculum. They are crucial. Authorities can look at the way it's taught and quite rightly be worried about indoctrination and bias.

The problem has been that since there has been no central support or central policy, it might be only the dedicated individual teachers who are doing it. Peace education often involves questioning authority, questioning available information, thinking about alternatives. Very often if you question, and if everybody starts to come out with different answers, then you start giving a shift to status quo, and I think that's the fear of some politicians, which in a way is very anti-democratic because the status quo needs to shift within a democracy.

There was a period of intense criticism of peace education, mainly centered around individual cases of biased teaching. Now the campaign against peace education is being conducted at a much more subtle level. For example, the centralization of the inservice training budget makes it very difficult now to put on in-service courses unless there is central approval of them.

A lot of the work that was happening in peace education was actually happening through dedicated teachers working above and beyond their contract, either through extra-curricular activities or after-school activities. But the teacher morale is so low now that they are saying: We are not going to do that; during the teachers' strike it was very difficult for organizations like ourselves, and even the Institute of Education in London, which has worked a lot on the nuclear issue, to get teachers to come to courses on weekends. So there are some processes of subtle blocking which have the same effect as a policy which says no.

Nigel Young (Hamilton, New York, USA; answering for Great Britain)

Let's take Great Britain. My answer is: With a few exceptions, very little. A community college in Leicestershire was one of the exceptions. There are certainly single schools where students get a real experience in peace learn-

ing, but they are very few. Nuclear disarmament education is more widely spread. That is important but limited also.

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Department of
Education and
Psychological Research

School of Education
Lund University
Malmö, Sweden

Abstract card

Bjerstedt, Å. Peace-related education in schools - then and now. Educational and Psychological Interactions (Malmö, Sweden: School of Education), No. 117, 1994.

The project group "Preparedness for Peace" at the Malmö School of Education in Sweden studies various prerequisites for peace education. As part of that work, viewpoints are collected via interviews with people who have worked with peace education issues theoretically and/or practically. In this report answers related to the "then and now" aspect of peace-related education in schools are dealt with. On the one hand, were there some aspects in the interviewees' old schools that might be considered attempts at peace education? On the other hand, do they believe that schools in their own country, as they know them today, contribute to peace education? Answers to these questions from fifty experts representing twenty-two countries are documented and discussed.

Keywords: Global approach, interviews, non-violence, peace education, school development.

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